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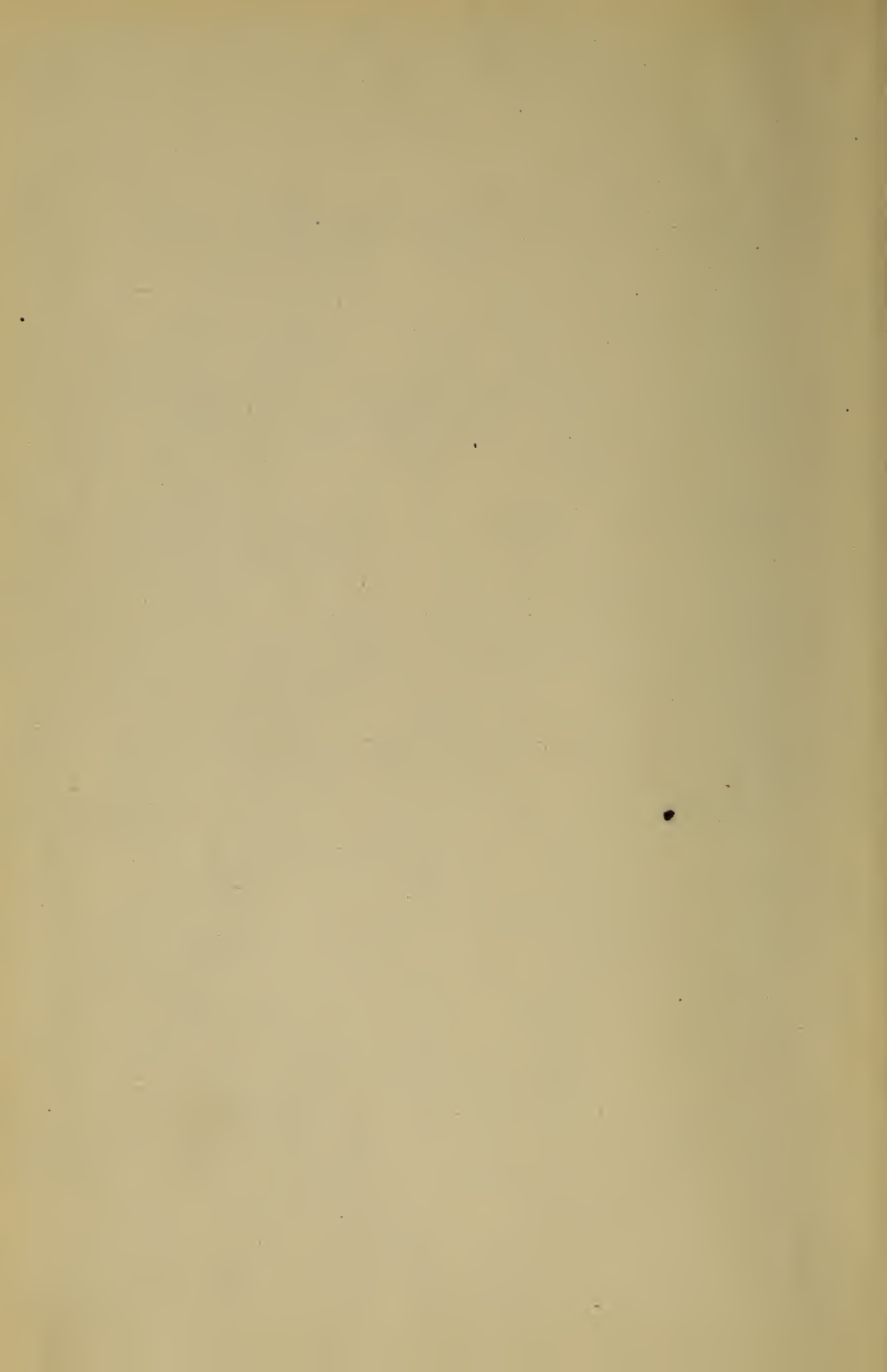
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# ALATHIASIS

OR

PRINCIPLES OF CHRISTIAN HYGIENE

DESIGNED AS

A STUDY OF SCRIPTURAL HEALING

AND INVOLVING

## A MEDICO-LEGAL VIEW OF CHRISTIANITY

BY

LISTON MCMILLEN, M. A.

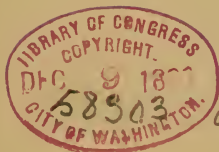
COUNSELOR-AT-LAW.

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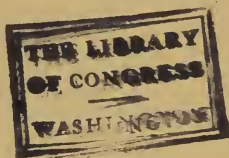
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## PREFACE.

"*Al-a-thī'a-sis*" is a word derived from *alathas-truth*; *iasis remedy*; and is used in this work to mean, truth as applied to spiritual and physical hygiene; and implies all that is involved in the phrase, Christian Hygiene.

There are many systems for the prevention and healing of disease, having in them more or less power. And none should be condemned, that meet with any considerable success. The divergent faiths in this world, seem to make room and demand, not only for *Allopathy*, *Hydrophy* and *Homoeopathy*, but also for many forms of *Empiricism*. But whatever success may attend any of them, depends upon the truth they respectively contain.

Physicians are frequently successful in the use of remedies, without understanding the alathiastic principle or source of power acting in or through the given treatment. An *Al-a-thī'an* seeks to know the truth governing such phenomena. He looks with astonishment at the marvelous effects of a modicum of morphine or aconite and wonders at the secret of its power. That secret is simply God working in or through the given remedy. And if He is so beneficent as to impart to an atom such dominion over pain and disease, why not directly apply to that same infinite *Mercy*, in proper cases?

Truth then stands at the throne of grace inquiring, *first*, for the best remedies that Everlasting Loving Kindness has provided for his creatures, and *second*, for God himself; especially when our human resource fails.

Happy are we, if we submit ourselves to the guidance of the *Spirit of Truth*, who will guide us unto all truth, even to that Great Physician, who himself is a mysterious remedy, whose touch is life and health and peace.

That I have been helped supernaturally in the preparation of the present work, I cannot doubt. But I cannot claim that I have been so aided to the extent of infallibility or freedom from errors. That there are imperfections in its arrangement, in rhetoric, in repetitions, that may be unnecessary; and in formulation of doctrine and in doctrine itself, is possible; for as shown in the fifth chapter, the Bible is and must always remain the only infallible standard.

But it is the best I can do; and I believe in what I have written. This faith is my justification for its publication; for in the language of the apostle Paul: "We believe and therefore speak." I cannot predicate absolute certainty of all the positions taken. Moral certainty is all that can be claimed for many of the conclusions reached. That is to say, they are true beyond a reasonable doubt; and by reasonable doubt, is meant a doubt, which from the evidence, fairly and naturally arises in the mind, without being sought after, captious or far-fetched.

I however have affirmed nothing in this work that does not seem to me to be either absolutely or morally certain.

Some other hands, under divine guidance, may build a spiritual structure far beyond my imagination, upon the foundation herein laid.



One of the most valuable features of this work is the development of the fact in *Part First*, that the "*Law of Faith*" is now in force as in the days of Christ, but often *operative in quantity or equivalently*.

And to me, this idea is far beyond the importance of Newton's Law of Gravitation, Kepler's Laws of Planetary Revolution or Edison's marvelous electric developments; for as spirit is greater than matter, the elucidation of spiritual truth must be more important than any possible physical development. I am frank to say that I would not exchange, for all that this world contains, my

knowledge of the principle of equivalency or quantity as applied in the divine law of faith under which we live.

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That there is alathistic power in modern pseudonymic *Christian Science*, cannot be doubted; and it seems to consist in its gospel of Divine love, which as seen in *Part Second* of the present work, is a remarkable means of grace and health and may account for the prosperity of many of its votaries.

The mistake of that school consists in its failure to distinguish between the *Subjective* and *Objective* in matters of faith. Its theory is that matter does not exist *de facto*; but is only what one believes to be. That is to say, if one believes that there is no stone wall or ditch near by, there is none at hand. This is true *subjectively*. But if he proceeds until he runs against the wall or into the ditch, he becomes conscious of their *objective* existence; and this personal-knowledge, the school in question mistakes for faith-knowledge, and still insists that the phenomena only *subjectively* exist. The discussions in this work will serve to bring out this fallacy and refute the theory (producing so much fanaticism,) that all our knowledge is faith-knowledge or subjective in its character.

On the contrary it is a cardinal principle of Alathiasis, that there is that which is *objective*, especially God; of whom we may obtain both personal knowledge and faith-knowledge.

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Another mistake that many of the so-called Christian Scientists make, is in forming faith without evidence, or contrary to the evidence.

An instance of this kind, well authenticated, recently occurred in one of our large cities. A lady imbued with this idea, called upon a dentist for treatment of her teeth. She thought that they were in a condition that pain would ordinarily attend the treatment. And her remedy for

the pain was to believe that the operation was painless. It so happened that changes had occurred, unknown to her, in the parts affected, so that the dentist was enabled to treat the case without pain. She attributed the result to her faith. The politic dentist did not undertake to disabuse her mind of her error. Not long afterwards, she returned for treatment of other teeth, where the nerves were exposed; and notwithstanding her faith and fortitude, she suffered severely, and left the office in a puzzled state of mind.

In this treatise, while attempting to avoid such errors as this, yet it is sought to point out the relation of the mind to pain, and thereby assist the patient as much as possible in the conflict with pain. But not by denying its existence, when in fact it does exist.

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I have referred to Christian Science as pseudonymic, for the reason that its name is clearly a misnomer.

As seen in Sec. 1, of the present treatise, "Science is knowledge systematically arranged."

The Christian Scientists so-called, make no attempt at systematic arrangement of the whole of Christian knowledge; not even in relation to healing disease, let alone other subjects.

And if such effort were made, it could not succeed, for the unsearchable gospel of Christ can not be presented as a strict science, for finiteness cannot scientifically state infinity. The gospel is an ocean of truth, and men can navigate, but not exhaust it.

Whoever undertakes to scientifically state the sum and substance of Christianity, must be able to cast the mountains into the sea and move the islands out of their places and hold the ocean in the hollow of his hand; and even then he should wait until he had explored the heavens which declare the glory of God; and had visited the city of the living God, containing all the illustrious dead, of times past; the innumerable company of angels, and

Christ dwelling in glory that no man can approach unto; and listen to the songs of the redeemed out of every tongue and nation in the endless life to come; for of all these things does the gospel treat.

The distinction is this: The general Providence of God, or that which is within the domain of human volition, may be treated of scientifically; *i. e.*, the knowledge in the given case, may be classified and utilized, as in the science of Chemistry, Geology, Botany, Electricity and the like. These are certain forces placed at human disposal. But when we pass into the domain of special Providence, as in the present treatise, we strike the liberty or independence of God which science can neither define nor control; and where we are entirely dependent upon Divine grace; and the only approach to science in the matter is to collect and classify the various *means* of *grace* so far as they are discovered by the seeker of grace.

An attempt of this kind is presented in this work.

Whatever one believes to be a *means of grace* is to him law; for every consideration of expediency requires him to do what he believes to tend to the obtaining of divine mercy and grace.

The principles of *Alathiasis*, therefore, are obligatory upon its author; but not upon the reader, except in so far as he or she believes them to be sustained by the New Testament. "Let every man be fully persuaded in his own mind."

But it should be remembered that in view of the inexhaustibleness of the gospel and the incoercibleness of God, no treatise on theology can claim to be anything more than quasi-scientific; and in this spirit *Alathiasis* is written and presented to the reader; with confidence that to the Christian minister, the lawyer, the physician, the afflicted, and all who love theological research, it will be found useful, and in many will excite a deep and abiding interest.

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\* \*  
While there are principles in this work that will be



new to the reader; yet there are many also that are familiar. In fact the combination of the old and the new, is the true method of presenting the gospel. "Every scribe which is instructed unto the kingdom of Heaven, is like unto a man that is an householder, which bringeth forth out of his treasure, things new and old."

Sensationalism deals only in the new, the strange, the extraordinary.

On the other hand, there are those that preach only that, that is old and trite. But the true preacher, while enforcing familiar truths will season his speech and hold attention with new thought; and furnish his flock with fresh and living water from the old well.

LISTON McMILLEN.

*August, 1895.*

## ALATHIASIS.

### CHAPTER I.

#### INTRODUCTION.

*Sec. 1. Definitions:—Knowledge* is that which is known.

*Wisdom* is the right use of knowledge.

*Science* is knowledge systematically arranged.

*Philosophy* is the love of wisdom, and involves the reason for any given phenomena. In practice it requires more or less system in the statement of its principles.

*Christian Philosophy* is a philosophical investigation and statement of the principles involved in the precepts and practice of Christ.

*Applied Christianity* means the application of Christian Philosophy to practical life.

*Hygienic Christianity* is a branch of Christian Philosophy, involving the application of Christian principles, so far as they relate to health of mind or body.

*Al-a-thi'-a-sis* is the Greek of Hygienic Christianity, and as seen in the preface involves the philosophy of healing by the power of the truth.

It is not claimed that the present work on *Alathiasis* can be regarded as a *scientific* treatise in the proper sense of that word. It might possibly, be called *quasi-scientific*, owing to the form in which the matter is presented; but, more than that could not be claimed for this or any other attempt at preaching the inexhaustible gospel.

*Sec. 2. The Purview of Alathiasis.*—Relating, as the subject does to the claims of Christ to be both Ruler and

Healer of man, Alathiasis naturally involves a medico-legal view of Christianity.

It is not however within the scope of this work to treat of the practice and learning of the various schools of medicine, such as are involved in the supplement, published at the end of this volume. It is however, frankly admitted that it is not anti-scriptural to make use of any remedy demonstrated to be efficient in medical practice.

Except where the treatment is essentially surgical in its character, most, if not all diseases are treated with alteratives and hygienic adjuncts. When drugs are used for these two last named purposes, they may be regarded as food, or quasi-food, adapted to specific conditions of the physical system. And the theory of this treatise is that we should not depend upon drugs alone; for it is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

But on the other hand it is absurd to refuse to take proper food, when needed, whether it be in the form and for the purpose of medicine, or the ordinary purpose of appeasing hunger or quenching thirst, and sustaining and strengthening the body.

It is further written that *the words of Christ are spirit and life*. It follows therefore that there is remedial agency in the realm of spirtual truth, as well as in material phenomena, and this is confirmed by all human experience.<sup>1</sup>

*Alathiasis* therefore treats primarily of spiritual remedies, and incidentally of the relation of the immaterial to the material.

<sup>1</sup> "In this life we are a connecting link between two worlds, the one of mind and the other of matter. Our being is a compound of both, and our field of action reaches into the confines of both. All our greatest interests are so interwoven, in the texture, this warp and woof of both realms, it is impossible to ravel the

fabric and pursue the thread of any one great human interest, without crossing and recrossing the line."—Jones' Moral and Political Economy, Page 5.

See also *Memoranda*, bound as a Supplement to Alathiasis, Secs. 82, 87.



The commendation of "Luke the beloved physician," by the apostle Paul, and his prescription of wine to Timothy for medicinal purposes; and the direction of the apostle James to anoint the sick with oil—all taken together inductively show that the science of medicine has a legitimate field, and to seek physicians in important affliction, is scriptural.

Yet in all cases the blessing of God should be invoked upon the treatment, and thus avoid the mistake of Asa, who died because he sought not to the Lord, but to the physicians.

Therefore, recognizing our absolute dependence upon God, the purview of *Alathiasis* embraces an investigation of the complex work of God and man, in the prevention and healing of disease—the part that God does being called Divine grace, (*i. e.*, springing from Divine mercy or favor) and the part that man does being called *means of grace*—a phrase that means, *the being or doing what God commands us to be or to do*.

It should be especially observed that there is nothing in this work that is opposed to the established practice in surgery and obstetrics. On the contrary, the principles of *Alathiasis* will be found of important supplementary value in such cases. And in general, the design of this treatise is not to detract from the value of drugs, but to enlarge the power of the physician by an inquiry as to the conditions upon which Spirit-Power, both Divine and human, may be available as a remedial agency and by examining the dominion of mind over matter and as far as may be the relation between the physical system and spiritual influences.

The following language of an eminent medical author, is corroborative authority for such an investigation:

"Taking the word, Hygiene in its largest sense, it signifies rules for perfect culture of the mind and body.

"It is impossible to dissociate the two. The body is

affected by every mental and moral action; the mind is profoundly influenced by bodily conditions.<sup>1</sup>

“For a perfect system of hygiene, we must train the body, the intellect and moral faculties in a perfect and balanced order.”<sup>2</sup>

The author therefore disclaims any conflict with the practice of medicine or surgery. On the contrary, it is believed that the principles of *Alathiasis*, when well understood, will contribute to the efficiency of the medical practitioner.

*Sec. 3. Basic Texts:*—Whether we seek natural or supernatural remedies, it is manifest that the *Exciting Cause* of the given disease should be sought out and removed. Injurious habits are sometimes the source of disease; and they should of course be abandoned.

For instance, if the use of nicotine is developing a disease, the tobacco habit should be broken off. So if any spiritual quality like impatience or lack of self control is producing some nervous disorder, the quality of patience should be cultivated. And generally if disease results from failure to perceive truth, the patient must learn the truth. This is the essence of *Alathiasis*, and in proportion to our growth in the *alathiastic* knowledge of Christ, we may expect to improve in health; for He was full of truth and grace and as we increase in our acquaintance with the truth, we learn to avoid those things that

<sup>1</sup> Wood's Medical Library of Standard Authors, Vol. I, page 15.

<sup>2</sup> See also Haven's Mental Philosophy, Page 24: “The physician finds in the practice of his profession, that in order to succeed, the laws of the human mind must constitute an important part of his study—how to avoid, and how to touch, the secret springs of human action. *A word rightly spoken is often better than a medicine.* In order to comprehend the nature of disease he must understand the effect on the bodily organization of the due, and

also of the undue, exertion of each of the mental faculties; in fine, the whole relation of the mind to the bodily functions, and its influence over them—a field of inquiry as yet but imperfectly understood, if indeed adequately appreciated by the medical profession.”

In the same work the following paragraph occurs, (page 25): “Scarcely less intimate (than the relation between psychology and theology) is the connection of psychology with the science of life.”

tend to exclude us from Divine favor, and to produce disease.

Any truth therefore that has in itself prophylactic or therapeutic power, or is a means of grace, is to *Alathiasis*, what the *Materia Medica* is to the various schools of medicine.

We are taught to "grow in grace and knowledge of Christ;" thus showing that grace and truth go hand in hand. Hence it is manifest that whoever teaches error is an ally of disease; but the teacher of truth is a destroyer of disease. The mission therefore of any *alathiaistic* physician is full of mercy, beneficence and loving kindness; and in no school can any physician succeed except in so far as he is an Alathian in spirit if not in name.

Therefore three of the principal texts upon which *Alathiasis* is founded are the following:

"The truth shall make you free." John 8:32.

"Thy word is truth." John 17:17.

"The Holy Scriptures which are able to make thee wise unto Salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

*Sec. 4. Classification.*—All diseases are divided into three classes: (1) Those that may be cured without the intervention of the miraculous power of God, by the use of *General Providences*; as for example, diet, nursing, bathing, medical treatment, or other agencies within our power; (2) Those that may be cured by the joint effort of God and man; and (3), such as can be cured only by the power of God.

The two last involve the doctrine of *Special Providence*; a phrase here used as synonymous with miracle, as contra-distinguished from *General Providence*; i. e. the *Laws of Nature*, ordained by the Creator.

This distinction may however be more in appearance than real; for it is difficult to conceive of anything existing independent of the will of God; as it is manifest that

the Divine being either suffers or does all things. Morphine for example, may be merely a medium for the exhibition of Divine power, rather than the remedial force, inhering in the atom itself.<sup>1</sup>

Miracles and the Laws of Nature may be merely different methods of work of the same omnipresent Worker.

*Sec. 5. Danger of Tempting the Lord.*—In this connection it should be remembered that we should not resort to *Special Providence* to the neglect of the *General Providence* of God. In other words we should not ask God to do what we can reasonably do for ourselves, through the power that the Creator sees proper to manifest in or through us, and the phenomena at our disposal. To expect Divine supererogation is a species of temptation that Christ avoided on the pinnacle of the temple, when in response to the suggestion that He should invoke a wanton exhibition of supernatural power, by casting himself down to what would be certain destruction, except for angelic interference, He adopted and re-enacted the

<sup>1</sup> Silliman's Physics, Section 5.—“From the axiom that every event must have a cause, the mind naturally passes to the recognition of certain powers or *forces* in nature adequate to account for the observed phenomena. Thus we refer the fall of bodies to the earth, to force of gravitation—the strength of materials, to the force of cohesive attraction—the directive power of the compass-needle, to the earth's magnetism—the evaporation of water to the action of heat—the combustion of a fire to the action of oxygen on the elements of the fuel, or to the force of chemical affinity.

Man exercising his volition walks, or strikes a blow—examples of the mysterious connection between spirit and matter, of the conscious exercise of mechanical force. By the use of a lever or screw he transmits or multiplies his force at will.

By experiment he learns that he can also, by suitable appliances, call into action, where he pleases, certain other forces, otherwise dormant, which he calls *chemical*, or *physical*, according as they do, or do not, involve an essential change in the nature of the materials employed. Both his consciousness and experience inform him that all these manifestations of force result from the voluntary but mysterious action of mind upon matter. He is thus led to the unavoidable conclusion that those great phenomena of nature, over which he has no control, must have their origin also in the volitions of a SUPREME RULER. FORCE and WILL thus become related terms, and we are compelled to regard the forces of nature, as they are usually styled, as only the *outward and visible manifestations* of the mind of God.

eternally true maxim of the Mosaic Economy: "Thou shalt not tempt the Lord thy God."

We should therefore do what we can for our preservation and welfare; do with *our* might what we find to do; and use every natural resource within our reach.

Let us then observe the principles of good ventilation,<sup>1</sup> bathing<sup>2</sup> and temperance; be clothed and sheltered properly; avoid unnecessary exposure; and make use of any remedy demonstrated to be efficient in the practice of medicine.

Under the spirit of the injunction: "Prove all things; hold fast that which is good," we may even take remedies empirically, or by way of experiment.

On the other hand, we should follow the example of Christ, and ask the blessing of God, upon any of the general providences that we may employ; for in the figure of the vine and the branches, Christ says: "Without me, ye can do nothing;" *i. e.*, we are as dependent upon God as the branch upon the vine; but in the language of the apostle Paul: "Through Christ strengthening me, I can do all things."

*Sec. 6. Co-operation of the Human and Divine.*—Many diseases do not readily yield to ordinary medical treatment; and hence, especially in relation to the second class mentioned in Sec. 4, the co-operation of Divine grace with the work of man is the scriptural ideal.

Of course if there is nothing we can do, that is no reason why we should not seek Divine aid. Even if the case is clearly in the third class mentioned in Sec. 4, the more helpless we are, the greater is the reason for appealing to God. But generally there is something that we can do; and in such cases mutual helpfulness or co-working is the relation that should exist between God and man.

<sup>1</sup>The principles of Hygiene are enjoined in the Supplement in this volume. See Secs. 37, 38, 39, 40.

<sup>2</sup>A good bath is conducive both to health and a religious frame of mind.

Hence the Apostle Paul teaches that in coming to God, we should have "our bodies washed with pure water." (Heb. 10:22.)



While the Divine Being invites us to come to the throne of grace for help, and the Lord is said to be our helper, yet the angel of the Lord cursed Meroz bitterly, because its inhabitants came not to the help of the Lord against the mighty.

One of the chief Missions of *Alathiasis* is to ascertain as far as may be the conditions or principles involved in this Divine quasi-partnership with man.

*Sec. 7. Miraculous Power not Extinct.*—An underlying truth of the system here taught is, that God exists and that the age of miracles or *Special Providence* has not passed away. The tenor of the sacred writings is that God will hear and answer prayer; and the practice of the Christian Churches in encouraging public and private devotion is based upon the same thought.

But at this point, there is danger of fanaticism. A frequent mistake on this subject, consists in assuming that the same reason exists now for the exercise of Divine Power, supernaturally, as in the days when Christ and his apostles were laying the foundation for a religious faith that should endure throughout all time.

While no doubt incidentally, the miracles of Christ served the purpose of mercy and grace to those who were healed, yet the tenor of such scriptures as will be found in Heb. 2:4; John 10:98, 14:11, it is believed, shows that the main object of those wonderful works was to establish that Jesus was the Christ and Son of God.

No such reason for miracles exist in these modern days; for the reason that the Bible, including its origin, growth and preservation, is a greater miracle than any wonder recorded in it; and is sufficient proof of all its affirmations. Hence those that will not hear the scriptures, would not believe "though one rose from the dead." (Luke 16:31.)

Whatever miraculous energy then is exhibited in these modern days, must be upon an entirely different basis, and for other reasons than that principally governing in the primitive church.

There is however, abundant reason for believing, that we may expect Divine blessing upon obedience to both spiritual and physical truth; especially along the line of the exercise of certain spiritual qualities in which the God of truth delights; and these it is the mission of the Alathian to discover.

*Sec. 8. The Mystery of Affliction.*—From what has already been said, it is manifest that in dealing with disease, whether of mind or body, regard should be had to the origin of the affliction; because one important step in *therapeutics* is, to remove the exciting cause. We may not be able in all cases, to ascertain the origin of a given ailment, because affliction, as well as all other phenomena is involved in more or less mystery. Neglect of the truth however, is no doubt connected with the origin of most diseases; because the tenor of the Scriptures teaches that the God of Truth has made our minds and bodies to be healthy when we are in harmony with the truth. Considering however, the mystery in which our race is involved, it must be admitted that there may be exceptions to this general rule.

Among the reasons for affliction, other than neglect of the truth, are the trial of faith; the development of patience, fortitude and submission; the furnishing of inducements for the study of mental and physical science; and the creating of the avocation of the physician, and also for the glory of God; as is the case of the man, whose blindness from birth, Christ explained upon this principle.

In the progress of this work, some light will be thrown upon many of the phases of this question; but it must be confessed that the *Mission of Suffering* is practically an inexhaustible subject.

*Sec. 9. Two Sources of Information.*—All knowledge is of two kinds, viz: *personal knowledge and faith-knowledge*. One who has been in any given city, has personal knowledge that there is such a city.

He may also know of another city that he has not been in, through the abundance of evidence of its exist-

ence. This faith-knowledge may be much more satisfactory than the possibility of personal knowledge; for by taking the testimony of credible writers we may obtain a much better idea of a distant city than we can ever hope to acquire by personal observation. Yet personal knowledge is sometimes superior to faith-knowledge. As in the case of the Queen of Sheba, when she said to Solomon, "It was a true report which I heard in mine own land of thine acts and of thy wisdom. Howbeit, *I believed not their words*, until I came, and mine own eyes had seen it: and, behold the one-half of the greatness of thy wisdom was not told me."

On the other hand in the absence of personal inspection, faith-knowledge is an important means of information. No one, in these modern days has personal knowledge of the assassination of Cæsar, and his pathetic appeal to his betrayer: "Et tu Brute;" nor of the crucifixion of Christ, after his betrayal by the kiss of Judas; yet we may have faith-knowledge of those great events in ancient history, as well as of Washington and the treason of Arnold in modern history, on account of the mass of evidence of these great historic facts.

But our faith-knowledge is based upon our personal knowledge. The latter is very much circumscribed, it is true; but it is our knowledge of the known that enables us to judge of the evidence of the unknown. In fact, the chief practical function of the intellect, as hereafter shown, is the formation of faith in the unseen or distant, by weighing "the evidence of things unseen" in the light of that which is seen or at hand.

*Personal knowledge* relates to the *objective*. *Faith-knowledge* is *subjective*.

The *objective* is any fact, whether I believe it to be a fact or not.

The *subjective* is that which I believe to be a fact, whether it be a fact or not.

What I believe to be true, is to me *subjectively* true, although it may be false in fact. That is to say under



the *law of faith* I proceed as though my false faith is true. Multitudes of our race have been and are thus governed by some form of delusion; especially in matters of both science and religion.

We can only progress where the objective and subjective harmonize; *i. e.*, where what is believed to be true is true in fact. All the conflicts in this world have resulted from the attrition between the objective and subjective; or the correction of the subjective by the objective.

The power and prevalence of the subjective at one time led Philosophers to hold that there was no objective. That nothing exists except what we believe to exist. These *Absolute Idealists* held that the notion we have of external things is purely subjective, having no external counterpart, no corresponding outward reality. But the view generally held now by psychologists, is that in perception, we have *direct cognizance* of a real external world. An interesting account of the history of this discussion is given in Haven's Mental Philosophy. The mystery is, how this exploded fallacy of *absolute idealism* could revamp itself in the form of modern pseudonymic *Christian Science*;<sup>1</sup> and by holding that nothing is objective and all is subjective, reduce the cross of Christ to a myth and his resurrection to a fable and thus expose its votaries to all manner of vagaries and lead many of them into such fanatical utterances and practices, as to bring the idea of Christian Hygiene into disrepute.

*Sec. 10. Three Sub-divisions of Alathiasis.*—A mysterious trinity is manifested in all phenomena of which we can obtain any knowledge. In anatomy we find the head, trunk and extremities; in physics, the solid, liquid and gaseous states of matter; in imponderables, the co-relation of heat, light and electricity; in astronomy, the sun, moon and stars; in the family, father, mother and

<sup>1</sup> See the preface to this work for the reasons for applying the term pseudonymic to this sect.

child; in government, the executive, legislative and judicial departments; all pointing to the invisible Trinity, Father, Son and Holy Spirit: for "The invisible things of God are clearly seen from the creation of the world, being understood from the things that are made."<sup>1</sup>

So man has a threefold nature, consisting of the intellect, sensibilities and the will;<sup>2</sup> and therefore the *natural*

<sup>1</sup> Roms. 1:20.

<sup>2</sup> Haven's Mental Philosophy, pages 30-31. "We shall find that numerous as the forms of mental activity may at first sight appear, they are all capable of being reduced to a few general and comprehensive classes.

THE FIRST FORM OF MENTAL ACTIVITY. I sit at my table. Books are before me. I open a volume, and peruse its pages. My mind is occupied, its activity is awakened; the thoughts of the author are transferred to my mind and engage my thoughts. Here, then, is one form of mental activity. This one thing I can do; this one power I have—the faculty of thought.

THE SECOND FORM.—But not this alone: I am presently conscious of something beside simple thought. The writer, whose pages I peruse interests me; I am amused by his wit, moved by his eloquence, affected by his pathos; I become indignant at the scenes and characters which he portrays, or, on the contrary, they command my admiration. All this by turn passes over me, as the fitful shadows play upon the waters, coming and going with the changing cloud. This is not pure thought. It is thought accompanied with another and quite distinct element, that is *feeling*. This power I also have;—I can feel.

A THIRD FORM.—And not this alone. The process does not end here. Thought and feeling lead to action. I resolve what to do. I lay down my book, and go forth to perform some act prompted by the emotion awakened within me. This power also I have;—the faculty of voluntary action or volition.

THESE THREE FORMS COMPREHENSIVE:—Here, then, are three grand divisions or forms of mental activity—thought, feeling, volition. These powers we are constantly exerting. Every moment of my intelligent existence I am exercising one or the other or all of these faculties. And what is more, of all the forms of mental activity, there is not one which does not fall under one or another of these three divisions—thought—feeling—volition. Every possible mental operation may be reduced to one of these three things. We have, then, these grand departments or modes of mental activity, comprehensive of all others: *Intellect, or the faculty of simple thought; Sensibility, or the faculty of feeling; Will or the faculty of voluntary action.*

Under these leading powers are comprehended subordinate modes of mental activity known as faculties of the intellect, or of the sensibility, or of the will."

*order* in the presentation of an analytical view of *Hygienic Christianity* is under three heads: (1) Faith; (2) Love; (3) Good Works; having relation respectively to the mind, heart, and will—it being a generally recognized fact that there is an intimate relation between spiritual conditions and disease of the body, and *vice versa*; and that all wisely directed efforts to bring these triune faculties into harmony with the truth, both tend to health and are *means of grace*. It is all summed up in the apothem of the apostle Paul, “*Faith which worketh by love availeth.*”<sup>1</sup> This adage is a sublime generic statement of the essence of *Applied Christianity*.

<sup>1</sup> Gal. 5:6.



*PART FIRST.*

*FAITH.*



PART FIRST.

INTELLECTION.

FAITH.

CHAPTER II.

CONSTITUENT ELEMENTS.

*Sec. 11. Faith Defined and Illustrated:*—As used in the New Testament, *Faith* is the assent of the mind to a given proposition based upon evidence, in the exercise of reason.<sup>1</sup> There is no instance in the scriptures of any one being required to believe any alleged fact, without evidence.

The proofs in relation to the resurrection of Christ illustrate this subject. When Christ upbraided eleven of his disciples for their unbelief in his resurrection,<sup>2</sup> the rebuke was demanded by the wonderful amount of evidence that they had rejected: (1) He had told them He would be raised from the dead; (2) His sepulcher had been opened, though sealed with the Roman seal; and (3) He had appeared to Mary Magdalene and two others,

<sup>1</sup> This is also the rule of the Common Law.

Wharton's Evidence, Vol. 1, Sec. 1.

Whitaker v. s. Parker, 42 Iowa, 588.

<sup>2</sup> Mark 16:14. "Afterward he appeared unto the eleven as they sat

at meat and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen."



and they had told the eleven of his resurrection. Instances such as these with which the scriptures abound, make it apparent that evidence is essential to scriptural faith; otherwise Christianity rests on no better foundation than the credulity of paganism.

The ideal Christian avoids credulity on the one hand and infidelity on the other; but believes any given proposition upon a reasonable amount of evidence.

The failure to observe this principle has been an important exciting cause of affliction and disease from the beginning of human history. The first of our race in the garden of Eden did not believe God, and curses were sent upon them and their posterity corroborative of the stern truth of the word of God.

Unbelief destroyed the Israelites in the wilderness, forty years, and scattered their faithless posterity, from the destruction of Jerusalem, by Titus, down to the present day, among all nations.<sup>1</sup>

Unbelief has deprived the sick of the help and comfort implied in the numerous invitations to pray in affliction;<sup>2</sup> and has robbed multitudes of professing Christians of the rest and peace that God has provided for his people, and driven some to insanity.

Recognizing the need of *evidence*, the Son of God was sent into the world to be a "faithful witness"<sup>3</sup> of Divine truth. But many have treated his testimony, like our Courts deal with the evidence of a witness whose general reputation for truth and veracity is shown to be bad, in rejecting it, unless corroborated.<sup>4</sup>

<sup>1</sup> Heb. 3:17. "But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not?"

See also Deut. 18:37. Jer. 29:18. Math. 24:37. Roms. 11:15.

<sup>2</sup> James 5:13. "Is any among you afflicted let him pray."

Heb. 4:16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

<sup>3</sup> Rev. 1:5. "Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth."

<sup>4</sup> Wharton's Evidence, Vol. 1, Sec. 571.



Hence much of the affliction of this world is in the nature of corroborative evidence of what Christ taught.

If we believe Christ, we will obey his precepts and avoid the affliction resulting from the violation of the truth. Otherwise the corroborative suffering arising from neglect of Divine teaching is essential to develop in us faith that Christ is a reliable witness.<sup>1</sup>

God and his Son, the prophets and the angels may testify that neglect of truth is costly; but without corroboration, this world is disposed to treat these heavenly witnesses, as of no repute. Like Thomas they say: "Except I shall see in his hands the print of the nails and thrust my hand into his side, I will not believe."

In rebuking this faithless disciple, after furnishing him the evidence demanded, Christ plainly disclosed that a proper faith is based upon evidence, and affirmed the blessedness of those who can believe Divine truth upon the uncorroborated word of God, or his accredited messengers: "Thomas because thou hast seen, thou hast believed; blessed are they that have not seen and yet have believed."

The same truth was developed in the case of Zacharias when the angel told him that he should be the father of the forerunner of the Lord: "And Zacharias said unto the angel, whereby shall I know this? for I am an old man and my wife well stricken in years. And the angel, answering, said unto him, 'I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, *because thou believest not my words.*'"<sup>2</sup>

The case of Sarah furnishes another instructive illustration of this subject. When she overheard the Lord promise Abraham that she should bear a son, she laughed within herself because she was old and stricken in years.

<sup>1</sup> John 20:25-29. Roms. 2.8-9; 6:23. 17:2. Gal. 2:7. Psalms 22:6.  
Prov. 13:15, Math. 23:14. Luke <sup>2</sup> Luke 1:20.

“And the Lord said unto Abraham, wherefore did Sarah laugh, saying, shall I of a surety bear a child, who am old? Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, nay; but thou didst laugh.”<sup>1</sup>

Thus it is seen that the unbelief of this aged woman culminated in a falsehood, and the mortification of detection in her attempted deceit. This severe corroborative experience however developed faith, for the apostle Paul says: “Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, *because she judged him faithful who had promised.*”<sup>2</sup>

*Sec. 12. Logic Essential to Christian Faith.*—Strange as it may appear the popular conception of Christianity is that it requires Christians to lay aside reason in the formation of faith. This heresy has even crept, to some extent, among many who are professed followers of Christ. This arises from the fact that the common idea of faith is simply a good definition of credulity. On the contrary, as shown in the last section, the proper definition of faith includes the idea of the exercise of reason.

Christ was an excellent logician. He was reason manifest in the flesh. “In the beginning was the word (*logos*—logic, reason, wisdom, speech,) and the *logos* was made flesh and dwelt among us, full of truth and grace.”<sup>3</sup> In other words, reason, of which logic is the essence, is one of the attributes of God, and without reason God would not be a Divine Being.

The word “why” occurs frequently in the New Testament. Christ often used it. He was peculiarly pleased when anyone would reason with Him,<sup>4</sup> and he

<sup>1</sup> Gen. 18:10-15.

<sup>2</sup> Heb. 11:11.

<sup>3</sup> John 1:1-14.

<sup>4</sup> Matt. 8:8; 15:27.

appreciated a word fitly spoken, as being "like apples of gold in pictures of silver."<sup>1</sup>

The Holy Spirit within him said; "Come now, and let us *reason* together. Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."<sup>2</sup> The apostle Paul, "*reasoned* of righteousness, temperance and judgment to come."<sup>3</sup> He also went as his custom was, into a synagogue of the Jews in Thessalonica" and three Sabbath days *reasoned* with them out of the Scriptures, "opening and alleging, that Christ must needs have suffered, and risen again from the dead."<sup>4</sup>

At Athens his spirit was stirred within him, when he saw the city wholly given to idolatry. Therefore he "*reasoned* in the synagogue with the Jews, and with the devout persons, and in the markets daily with them that met with him."<sup>5</sup>

With such conspicuous examples before us let us seek that spirit of a sound mind that was in Christ.

No man can have a properly constructed faith, unless he is a reasonable man; for as above seen *reasonableness* is of the essence, of any abiding faith.

The assent of an unreasonable mind to the truth of any unseen fact, is simply credulity.

Yet where the credulous assent happens to be the truth, it is *quasi-faith*; and thus credulous adults under the "*Law of Faith*" get the benefit of Christianity so far as they receive or assent to its truths.

Upon this principle it is wise to train up children, in their credulous years, in the nurture and admonition of the Lord; for quasi-faith, where it happens to be right, bears good fruit.

The danger to be guarded against in all these credulous cases is the shipwreck of the weakly founded assent,

<sup>1</sup> Prov. 25:11.

<sup>2</sup> Isa 1:18.

<sup>3</sup> Acts 24:25.

<sup>4</sup> Acts 17:3.

<sup>5</sup> Acts 17:17.

by some adverse wind pending the transition from *quasi-faith* to *faith-proper*.

The disciples seemed to appreciate some such danger as this, when they said: "Lord increase our Faith." And so the father of the dumb child prayed: "Lord I believe; help thou mine unbelief."

That is to say, as to any important proposition of fact, presented for our credence, we need all proper evidence, and power to reasonably examine and weigh it; because faith may be weak either from lack of evidence, or lack of power to examine it. On the other hand the unbelieving *i. e.*, those who unreasonably reject evidence may be given a *quasi-faith*, as in the case of Thomas, cited in the last section.

His *personal knowledge* from inspection of the risen body of Christ, removed his unbelief as to his resurrection; and caused him to confess: "My Lord and my God;" thus resulting the same as *faith-proper*.

This *personal knowledge* may therefore be called quasi-faith; *i. e.*, it has some of the qualities of faith, so far as producing results is concerned; and it arises from evidence, though personal in its character.

Recognizing that this *personal knowledge* is *quasi-faith*, Christ said to Thomas: "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed;" *i. e.*, Thomas with all his marvelous *personal knowledge* or *quasi-faith*, was not as blessed as those possessing *faith-proper*; because they by nature are more reasonable than he was.

On the other hand, an infidel in these modern days is *much more unreasonable* than Thomas was; for the reason that in rejecting the evidence furnished in the Scriptures, corroborated by all present and past time and future hope, he rejects incalculably greater evidence than Thomas rejected.

*Sec. 13. The Assent of Faith.*—Thus far we have considered two of the essentials of faith, namely; *evidence* and the *exercise* of *reason* thereon, or as commonly called in



our courts, *weighing* the evidence. The third and last quality remains to be considered in this section, and that is the *assent*, involved, in forming conclusions.

There is no doubt that there are cases where the evidence is so strong as to compel *assent* to the proposition or fact affirmed; and on the other hand there are many allegations of fact, the evidence of which is so meager that it is impossible or exceedingly difficult to believe them. In these two classes of cases we are neither entitled to credit nor responsible for our faith; as we cannot properly speaking help what we believe in such cases.

But to a limited extent, the *human will* has power to assent to or dissent from a given proposition; and this is true in that class of cases, where the evidence is not overwhelming, but yet sufficient.

In such cases we are or may be responsible for our faith. If a judge or jury neglect or carelessly examine the evidence, offered or introduced, they are unfaithful and responsible.

And if the people neglect the evidence within their reach in regard to questions arising in the course of politics they are certainly blame-worthy.

And the same is true in matters of religion. Reasonable effort will enable one to arrive at religious truth. The Judge of all the earth knows whether we are properly diligent in this direction, and will deal with us accordingly. If we are remiss in this respect we alone are responsible for the irreligion or false religion into which we fall. Surely God is not to blame.

One chief trouble in assenting to the truth is *prejudice*. This is well understood in our courts; and hence the law contains many devices to secure impartial and unprejudiced jurors. In politics the greatest enemies of the truth are those adversely interested.

So in religion, prejudice exists in many minds against Christ, for reasons arising from distortion of the Scriptures, hereafter discussed; and hence they do not assent to the truth of the Christian religion. The Ephesians

rejected it because their idolatrous craft was endangered by it.<sup>1</sup>

It is sufficient to say at this time, that if we would form true faith, we must endeavor to lay aside our prejudices, weigh the evidence frankly, and endeavor to be reasonable in assenting to or dissenting from the various propositions of fact submitted for our consideration.

The power to reach conclusions, or form judgments lies at the foundation of much important faith-knowledge. Assenting and dissenting are of the essence of this power. The existence and exercise of this will faculty is a mystery that we may not fully explore; for as we progress in the investigation, we are liable to strike the mystery of God himself, working in the human soul, to will and to do his good pleasure.<sup>2</sup> But the mystery involved should not prevent us from recognizing that in many cases we may accept or reject this or that proposition of fact; and our welfare is dependent upon making a proper use of this power.

<sup>1</sup> Acts 19:23-28. "A certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen.

Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods,

which are made with hands.

So that not only this our craft is in danger to be set at nought; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

And when they heard these sayings they were full of wrath, and cried out saying, Great is Diana of the Ephesians."

<sup>2</sup> See Sec. 194.

### CHAPTER III.

#### IMPORTANCE OF FAITH.

*Sec. 14. A Source of Knowledge and Power.*—Much of the truth with which we become acquainted, comes to us through the exercise of the faith quality. We utilize the history of the past through faith, accepting that which is established by the evidence and rejecting that which the testimony does not sufficiently sustain.

It is surprising how much we “*walk by faith*” in all departments of life. The business of courts rests almost wholly upon faith—much of the time being occupied in taking testimony for the purpose of forming a true faith as to the various causes submitted for judgment. In many cases the physician is influenced by testimony both in the diagnosis and treatment of disease.

And so with the banker, the merchant, the farmer, the mechanic—they are more or less required to take and weigh evidence in discharge of their respective callings. There is then nothing unnatural in the doctrine of the Scriptures that the proper exercise of the faith quality in matters of religion is both a means of grace and conducive to health of both mind and body.

A remarkable summary of the cases bearing upon the question of the power of the exercise of faith will be found in the eleventh chapter of Hebrews.

*Sec. 15. The Law of Faith.*—It is an exceedingly important truth that our conceptions of God have much to do with our condition in life. More or less modified, the dominating principle of the universe, is: “*According to*

*your faith, be it unto you.*" (Math. 9:29). It is the nature of God to carry out the verdicts existing in each human soul, concerning the divine power and nature; and hence if our faith is wrong, more or less trouble must result. This faith-law, however, seems from the teachings of the apostle Paul to be modified by mercy; for he says in the epistle to the Romans: "God hath concluded them all (both Jew and Gentile) in unbelief that He might have mercy upon all."

Christ himself sometimes acted, where there was little or no faith. A notable instance of this, was, when he and his disciples were in a ship out in the sea, and a tempest arose while he was asleep. And his disciples awoke him and exhibited the plainest distrust by asking him if he did not care whether they perished or not. And He arose and rebuked the wind, and called attention to their lack of faith by saying to some: "O, ye of little faith;" and to others, "how is it that ye have no faith?" This shows that God can act in the absence of faith; and if He had not acted when there was no faith, this world would have been lost; for when Christ came, there was little or no faith in the hearts of men.

The distinction between the two cases seems to be: Where a man is in a state of unbelief, whatever divine blessing comes to him is purely a matter of mercy and grace. But where a man has faith in God, he has something in the nature of a legal right, to be blessed according to his faith. Hence the apostle Paul says: "Be not slothful, but followers of them who through faith and patience *inherit* the promises." The word *inheritance* involves the idea of legal right. God is bound by the behests of his own justice and holiness to honor our faith in Him. Hence the apostle Paul speaks of those who are children in the household of faith, as being heirs of God, and joint heirs with Jesus Christ.

But this faith law has its sterner side; for under it as above suggested, if our faith is wrong disaster does and



must result. Although in many cases the ruin is more or less modified by Divine mercy.

But under the "*law of faith*," if our logic leads to a conclusion that substantially makes God out a liar or fiendish, greater or less diabolism or demonia will attend our situation in life, until through Divine grace more light is given and nobler faith or clearer conception of truth is developed. Hence under the faith-law, if a nation believes in a risen Christ, that faith will bear the fruit known as Christian civilization. But where the gospel is not preached, the faith of the people will manifest itself in the cruelties of pagan civilization or barbarism.

There is a distinction in the operation of the *Law of Faith* that should be noted, *viz*: During the short period that Christ dwelt among men, in the flesh, relief was granted in quality: *i. e.* specifically followed an affirmative answer to the question: "Believe ye I am *able* to do *this*?"

But since the apostolic age, the *faith-law*, in its operation often takes the channel of quantity rather than quality. Relief better than or superior to the specific faith is granted, and thus the failure of grace in quality is made up in quantity.

It seems to have been the Divine design, for faith producing purposes, and the unapproachable glory of Christ that his days in the flesh should be transcendently bright; and hence the *faith-law* bore fruit in quality. And men were dealt with as specifically as they believed. The blind saw, the lame walked, the dead were raised.

Since that day, in fulfillment of the prophecy of Christ, that believers should do greater works than He did, mightier faith-works have been and are being accomplished, than were done in His time; as, for instance, the modern railway system, which in obedience to the prophecy of Christ, is bringing low every mountain and hill, filling every valley, making the crooked straight, and the rough ways smooth.

But the *Law of Faith*, in these modern days so often

manifesting itself in quantity rather than in quality, the results of Christian faith, take on more the form of general providences, than the wonders of the apostolic age; which were so specific and strange, as to be called miracles or special Providence.

In our days, through the developements and discoveries of science, there is frequently such a blending of the natural and supernatural; such a union of quantity and quality; that it is sometimes difficult to detect the specific Hand; but often the work is so plainly Divine, that the general providence is simply the glove, concealing the tender hand of the spirit that was in Christ.

We shall hereafter see that in our post-apostolic age, the faith-law is modified by other attributes of God, such as the quality of mystery as well as of mercy; and also that of patience. In reference to the subject of patience, it should be noticed that in the days of Christ the faith-law manifested itself promptly. Relief was granted at once or speedily. But as hereafter seen, we are commanded to inherit the promises, not only by faith, but also through patience; thus showing that in our age, while the faith-law is as much in force as in any former age, yet it is not so likely to be manifested exactly in manner and form as in ancient days. Although in the mystery, mercy and grace of God, it may bear fruit as speedily and specifically, as when Christ was on the earth.

*Sec. 16. Sound Faith Required.*—That we must be discreet in the formation of our faith in politics and business, all experience demonstrates; and this is equally true in religion, as shown by the vast amount of false religion in this world, and by passages of Scripture such as the following: “It was needful for me to write unto you and exhort you that ye should *earnestly contend for the faith* which was once delivered to the saints.”

“Hold fast the form of *sound words*, which thou hast heard of me in faith and love which is in Christ Jesus.”

“Reprove, rebuke, exhort, with all long suffering and

doctrine, for the time will come when they will not endure *sound doctrine*."

"A bishop must be blameless as the steward of God, holding fast the faithful word as he hath been taught, that he may be able by *sound doctrine* both to exhort and convince the gainsayers. Speak thou the things which become sound doctrine that the aged men may be *sound in faith*."

In view of these repeated admonitions it cannot be denied that *creeds* are necessary, and that it is important that they be as near the truth as possible.

*Sec. 17. The Secret of Health:*—A cardinal principle of this work is that as a general rule, with exceptions involved in mystery, the secret of a healthy, happy life inheres in the pursuit of true religion, consisting of true conceptions of the nature of God, and avoiding the shipwrecks of irreligion, that does not believe in the existence of God, on the one hand, and of false religion that has erroneous conceptions of God on the other hand.

Irreligion and false religion are the great shipwreckers of happiness—the Scylla and Charybdis that menace every human being. To illustrate:—If the gods of the pagans are cruel, there is nothing surprising that the Creator, whose attribute of justice requires Him to deal with *men according to their faith*, should suffer misery to come upon those nations.

On the other hand the infidelity that holds there is no God, or if there is one, He treats this world like an unnatural father that abandons an illegitimate child, would very soon fill an infidel nation like France with bastards; and war, pestilence and famine, must often recur until a nobler conception of God shall prevail.

And so if the God of the Christians has a nature, so severe as to assign any created intelligence to eternal torment, it is not surprising that severe afflictions should come upon Christendom—even though such conceptions should arise from mistranslation or misconstruction of the Scriptures.

## CHAPTER IV.

### TWO FORMS OF UNBELIEF.

*Sec. 18. Relative Destructiveness.*—Infidelity exhibits itself under two heads: (1) Unbelief that God has spoken to us by his Son. (2) Unbelief that the admitted message of God is true.

Many infidels escape the second by adopting the first form of unbelief.

Irreligion characterizes the first and false religion the second.

It may be difficult to determine which is the most destructive. But it is probable that the latter is more repugnant to the God of Truth, as it substantially holds that God is a diabolos. "Let God be true," says the apostle Paul, "even if every man should be a liar."

It is better that there should be no God than that He should be untruthful.

Much of the controversy that the Creator has had with this world, has arisen out of the Divine protest against being considered or treated as unfaithful to his word. Whenever we ascertain that God has spoken, we should enter at once into a state of moral certainty as to the truth of the word spoken.

There are three degrees of assurance that may be predicated of action or being of which we do not have personal knowledge, depending upon the quantity and quality of the evidence, viz: (1) *Moral Certainty*. This is required to authorize a verdict of guilty in a *criminal case*. The evidence must be sufficient to exclude all reasonable

doubt. (2) *Probability*. This is necessary to justify a verdict for the affirmative in a civil case, upon an issue of fact. The *preponderance* of the evidence must be in favor of the affirmant or he must fail. This degree of assurance is not incompatible with reasonable doubt. (3) *Possibility*. This is required to sustain a verdict, when brought in review in a revisory or appellate proceeding. In such review the question is not as to the *weight* of the evidence, but as to its *tendency*. If there is any evidence tending to sustain the verdict, it is possibly correct, and the court, therefore allows it to stand. Now as between these various degrees of assurance, it is plain, that, whenever we admit that God has spoken on any given subject, our faith ought to enter, at once, into that of *moral certainty*. The God of truth cannot lie. And yet throughout the history of this world, his word has often been treated as though He is a liar.

*Sec. 19. False Religion.*—One destructive feature of this second form of unbelief is the resulting false religion. If one admits that God exists, he must necessarily assume some relation to Him.

The relation man sustains to God is what is called religion. If our conceptions of God are false, our religion will be false, and consequently our relations to Him will be false.

Any system of religion therefore, that makes God a liar must be exceedingly baneful in its effects and always full of peril.

The condition of the Jews in the time of Christ is a striking illustration of this proposition, when they turned away from the written word of God and gave themselves to tradition. This disregard of the Scriptures was equivalent to a declaration that God was a liar; hence their religion became leavened with phariseeism, which was a synonym for hypocrisy. The irrepressible conflict between deceit and truth caused them to crucify Christ. But the God of Truth raised his Son from the dead, and gave his adversaries over to deception, which finally culminated in



the rebellion against the Roman Government, and the destruction of Jerusalem, in fulfillment of the prophecies of Christ and in corroboration of his word. □ 16 4

*See. 20. Specific Sources of Disease.*—The first form of unbelief admits that if the Son of God has spoken to us, He is entitled to credit; but it denies the identity of the witness.

A man appears on the arena of the world's history claiming to be the Son of God sent to bear witness to the truth. This form of unbelief holds that this is not the Son of God, and there is therefore no obligation to hear his testimony. How then will his identification be established in their minds except by corroboration, through the *consequences* of the neglect of the truths that Christ taught?

*The second form of unbelief is still more deadly.* It admits that the messenger is from God, but denies the truth of the message. In the nature of the case this must be an exceedingly great source of disease, because it makes not only the Son, but also the father that sent Him, a liar.

As already seen, this kind of unbelief caused the destruction of the Israelites in the wilderness, and has often worked ruin from the beginning of our race down to the present day.

A human being never gets to be any better than his God; and hence if one makes God a liar he must be hypocritical himself. It is more difficult to convince hypocrites of the truth than it is sincere men; because the former naturally love deceit rather than the truth; and hence God sends them "strong delusion that they should believe a lie." This class of unbelievers are therefore more incorrigible, and requires more evidence than the first class, and hence the affliction and destruction are greater.

## CHAPTER V.

### THE SCRIPTURES *versus* NEW REVELATION.

*Sec. 21. Credentials Demanded.*—In the formation of a stable faith, it is absolutely necessary to settle the sources to which we may rationally resort as evidence in the case.

We must determine what evidence is admissible; otherwise our conclusions of fact must be erroneous.

In causes in judicature, sometimes the greatest legal contests arise over questions of the admissibility of the evidence. Upon the same principle whenever any messenger or document comes to us purporting to set forth the will of God, the credentials offered demand scrutiny.

The defender of true faith therefore has a double task. He must not only be able to discern and adopt the true, but also to discover and reject the false.

In doing this, reason and established facts are his only guides.

There are, however, a class of documents that prove themselves, viz: the Constitutions and Statutes of a State. The reason of this is that they are so well known that courts cannot readily be deceived by forgeries of these instruments.

The Word of God—having the force of law to those to whom it is sent, is of this class. It is manifest that no forger or imposter could have ever produced it.

The Bible, therefore, consisting of a series of messages—some to a particular nation and some to “every creature,” proves itself.



A remarkable illustration of this occurred in the reign of Josiah, King of the Jews, about 677 B. C.

That people at one time lost the Law of Moses, and fell into idolatry. But after about fifty years, Hilkiah the priest "*found a book of the Law of the Lord, given by Moses.*" When the King heard it read, in his astonishment and repentance he "rent his clothes" as he saw that the great wrath of God was "poured out upon us because our fathers have not kept the word of the Lord to do after all that is written in this book."

It will be seen that this lost document proved itself. It had in it convincing power so great as to preclude the possibility of forgery or imposture.

The fact that the scriptures were written in Hebrew and Greek, and the unlearned can only resort to a translation, is no objection to the evidence, for the use of an interpreter is common in all our courts.

And the further fact that the original manuscripts are lost, is no objection to the evidence. Copies of documents are admissible in all courts; and that we have reasonably fair copies is shown by the harmony of the thousands of copies now in the libraries of Europe, some dating back to the third and fourth centuries.

The credibility of the sacred writers is the only question left. It is idle to say they were deluded; and it is impossible for an unprejudiced, candid mind to say they were dishonest.

*Sec. 22. Exclusiveness of the Scriptures:*—The apostle Paul, in writing to Timothy, says: "From a child thou hast known the Holy Scriptures, which are able to make thee *wise unto salvation*, through faith which is in Christ Jesus."

"All scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness that the man of God may be *perfect, thoroughly furnished* unto all good works."

The Scriptures being able to make us "*wise unto salvation*," "*thoroughly furnished*" unto all good works, it

is manifest that there is no need of any other *Supernatural Revelation*. The acceptance of the Bible as genuine, therefore, logically excludes from our credence, all alleged modern revelations from the spirit world, as well as all other ancient religious systems. As a man can have but one wife, so he can have but one Bible. In this respect the scriptures must, in the nature of the case, be as a woman jealous of the honor of her husband, or *vice versa*; and hence analogically God speaks of himself, as a jealous God.

*Sec. 23. Inerrancy of the Scriptures:*—It is undoubtedly true that there are errors in translation and in copying the Scriptures; but all essential truths are revealed in the various books so often and in such harmony, that we need not be misled by the errors mentioned. We have no reason to believe that there were any errors in the *original manuscripts* of the various books composing the Bible; and we may safely conclude that every statement in the originals are true in some sense. Sometimes the language is used in an *accommodated* sense; other times it is spoken parabolically; and sometimes, the meaning is so obscure as to be beyond our reach. But, that it is true, in some sense, we may safely affirm and should unswervingly maintain.

If the Scriptures were not all miraculously written, much of them were about miraculous events; and the Bible as we now have it, was undoubtedly planned and gathered up and preserved by the Divine Hand; and in the sense of supernatural planning, collecting, harmonizing and preserving, the Scriptures, as they now exist with all their faults in translation and copying, may be said to be inspired; as there is no version of the Scriptures, now extant, that does not contain abundant revelation of all that man needs to know or believe concerning God and his fellow-men. The errors in translation or copying, may be so easily corrected by comparative Bibliology, that practically speaking, they may be said not to exist at all. We speak of milk as pure, notwithstanding, it is seldom or never free from sediment; and practically speak-

ing, it is pure; for it would not enhance our estimation of the liquid or increase its consumption, if the sediment was entirely removed. So the inaccuracies of a translator or copiest should not have, and do not have, with a person of common sense, any material influence in the determination of the weight and authority which should be properly given to the sacred writers.

And it may be further said that it can make no difference if for instance, the first chapter in Matthew was compiled in part by its author, from Hebrew records; nor if the apostle Paul wrote some things on his own judgment. It is enough for us to believe that an over-ruling Providence planned, gathered up, harmonized and preserved the books composing the scriptures, which otherwise would have perished from the earth. This, in connection with the fact that the Holy Spirit is the undoubted author of portions of the Scriptures directly, and of the whole of them directly or by adoption, is sufficient evidence that they are reliable and of vast importance to us; and it only remains for us to "*rightly divide*" and profit by them, notwithstanding they, and the God from whom they came, and from whom we came, are enveloped in the same impenetrable mystery in which we find ourselves involved; three great mysteries, the *existence* of God, the *existence* of the Bible and the *existence* of man; but at the same time three great undeniable facts; the two last having no explanation except in the *First Great Cause*, self-existing, mysterious, inscrutable, who has imparted to the Scriptures and to man something of the Divine unsearchableness.

*Sec. 24. The View of Dr. Young.*—The following extract from the Concordance of Dr. Young is given here to enforce the idea of the completeness of the Scriptures, and the extreme improbability of any further Divine communication that can be regarded as authoritative or infallible:

"This Bible is by far the most unique volume ever presented to the human race, whether we consider the

number of its penmen, their diversified characters, positions and times, or the singular variety and intrinsic greatness of the topics treated of; the astonishing amount and degree of harmony throughout it in reference to all essential points of doctrine regarding moral truth; or the wonderful and unparalleled style and manner in which the whole is handled. These have often called forth the spontaneous and exuberant plaudits of accomplished literary and artistic critics. \* \* \* We are accustomed, and that most justly, to consider the Bible as one Book; but we ought to remember that it is also a collection of books (pamphlets or tracts we might call them), not less than sixty-six in number, written originally in at least three separate languages—Hebrew, Chaldee and Greek, (the most famous and extensively spoken of all antiquity,) and composed during a period of 1600 years, between the time of Moses and that of the apostle John; written too by legislators, patriarchs, prophets, priests, kings, statesmen, physicians, shepherds, tax gatherers, tentmakers, fishermen; in short by men of every class of the community, in every stage of human progress and experience, both in poetry and prose, on the most exalted and interesting subjects, such as the earliest origin and history of the human race, the providential government of God, the gradual development of human progress and declension, and of God's ways and dealings with men, and the consummation of Divine wisdom, purity, love, and life in the person of Jesus of Nazareth.

“It embraces, in short, the history and fate of nations and individuals, an extensive and luminous code of laws, civil, sacred and ceremonial; an unrivaled collection of Psalms and hymns and spiritual songs; of prophecies, biographies, and epistolary correspondence; of philosophical, disquisitions, nuptial songs, and mournful elegies; yet all agreeing in the most wonderful manner, to present essentially the same sublime views;—of God, as to His nature, character, works and words;—of man, as to his origin, fall, \* \* hopes and final destiny; his duties, responsibili-

ties and privileges as a creature; in all his relations of life as a superior, inferior, or an equal. In a word *it gives all that we are to believe concerning God, and all the duty God requires of man*; yet at the same time in the most simple, artless, pleasing, truthful and practical way possible. Consider all that I say—and remember that it is but the barest outline of this wonderful volume—and will you not join in saying that the Bible *is its own best witness*; that the intelligent mind which planned its formation and employed its penmen, was as truly Divine as that which set the sun in the heavens, keeps the planets in their spheres, and gives us this rational soul, these moral and mental powers, and this human form so fearfully and wonderfully made."

This beautiful outline cogently sets forth the self-evidently Divine origin of the Bible, and its adaptation to all our wants, as an *all-sufficient* rule of faith and practice.

This, however, does not exclude the light of nature; on the contrary the text from Romans (1:20,) shows that the Bible adopts nature as a part of it, analagously to the method, by which as an exhibit to a legal document, a gun, furniture, or other articles, may be made a part of the record in judicature; and invites the closest scrutiny of the works of God, as showing the Divine nature.

It follows therefore, that *for a guiding faith the only safe rule to rely upon, is our reason enlightened by the Scriptures, and such observation as we can make of natural phenomena.*

*Sec. 25. Superfluous Wisdom:* The first objection to seeking a new Divine communication, having the authority of inspiration, is that it implies that God will do works of *supererogation*; or else disputes the power of the Scriptures to make us *wise unto salvation* and substantially treats God as a liar; which as already seen, is a destructive form of unbelief.

"*Let well alone,*"<sup>2</sup> is a wise legal maxim; and is equally

<sup>1</sup> Sec. 19.

23. 30, 61.

<sup>2</sup> Harris' Hints on Advocacy Secs.



applicable to matters of religion. This is shown, not only by the scriptural admonition: "Not to be wise above what is written;"<sup>3</sup> but also by considering the number of false religions that have arisen since the days of Christ, purporting to be new revelations from God; such as Mohammedism, Swedenborgianism,<sup>4</sup> Mormonism, Spiritualism,<sup>5</sup> Romanism,<sup>6</sup> and false Christs.

<sup>3</sup>I Cor., 4:6. In the common version this text is translated: "Not to think of men above what is written." This does not clearly bring out the force of the text. "Not to be wise above what is written," is a more liberal and clearer translation.

<sup>4</sup>*Swedenborgianism* is the doctrine of Emanuel Swedenborg, who lived in Sweden in the early part of the 18th century. He claimed that he had communications and revelations from angels and other inhabitants of the spirit world, who informed him that the apostle Paul was in perdition and that his epistles and certain other canonical books were not the word of God; and that the remaining scriptures are only to be taken in a spiritual or "corresponding sense" (whatever that may mean) and in no case literally; and this spiritual sense he professed to infallibly give in numerous works, under divine influence. A curious feature of his writings is that they are harder to explain than the Scriptures he claims to explain.

<sup>5</sup>There may be more truth in *Spiritualism* than we are aware of. There are too many of these witnesses testifying to supernatural manifestations to doubt their occurrence. But if they occur at all they must be the work of the devil and his angels; for they have the power to work "lying wonders," and we have seen that the days of supernatural communications from God are ended.

<sup>6</sup>The doctrine of *papal infallibil-*

*ity* makes the sayings of the pope, as of the same dignity as the word of God, when pursued to its logical sequence.

There can be no objection to the judicial infallibility of the recognized head of any ecclesiastical organization, whether it be one man like the pope, or a body of men like the Methodist general conference. The decisions of the Supreme Court of the United States are infallible, in the sense that they are final and conclusive, as between the parties litigant. But they are not infallible *de facto*; and hence may be criticised. But the claim that the papal head is infallible *de facto* as well as *de jure*, shuts off criticism on the part of its votaries, and thus prevents freedom of thought and individual development.

The Catholics of the United States are now substantially free in matters of practice. That they may be free in matters of faith is a consummation devoutly to be wished.

The pope does not reside on this continent and it is impossible for him personally to exercise his functions here and he is represented by a papal delegate, who is practically the pope in the United States; for it is impossible for the pope at Rome to personally review all the business that passes through the hands of the delegate. He is sent here for the very purpose of relieving the pope of this business.

It would seem, under these circumstances, that the autonomy

If it is true that the Bible contains an abundantly sufficient revelation from God,<sup>7</sup> it follows that the religions above mentioned must be false, because they involve the idea of the incompleteness of the Scriptures; and hence we may naturally expect these *superfluous revelations* to exhibit a superfluity of naughtiness, such as sensuality, insanity, ignorance, cruelty, weakness, indecency and fornication.

To keep sound in faith we must sternly adhere to the Scriptures as a sufficient and only authorized communication from God to man, aside from what we may discover as to the Divine attributes from the works of nature.<sup>8</sup>

The apostle Peter declares that the gospel contains provisions for an abundant entrance into the everlasting Kingdom of Christ.<sup>9</sup> Let us beware of doing despite to such plenteous mercy and grace,<sup>10</sup> by seeking new prophets and new gods; remembering that when we are not content with plenty we are in danger of fanaticism, as well in religion as in business and politics.

The peril of seeking after other revelations than the grace and truth that came by Jesus Christ,<sup>11</sup> is set forth

*de facto* of this church in the United States should be assumed or treated as already existing, and it should choose its own head, consisting of some organized body, clothed with supervisory and appellate jurisdiction, as in other denominations.

The only possible objection to this is the idea that the "vicar of Christ" is infallible.

But it is idle to say that the pope can delegate his infallibility to another. And that he has not undertaken to do this is shown by the fact that in some cases he has reversed the decrees of his delegate; and this would be precluded if the mantle of infallibility had fallen upon his representative. And we have also seen that it is impossible

for the pope to review on appeal all cases throughout the catholic world. Hence the dogma of papal infallibility cannot be utilized and is practically dead, so far as the daily business and life of the church and its members are concerned.

It certainly seems then that the logic of the situation is delivering this church from the heresy of infallibility and *pro tanto*, improving the power and usefulness of this great ecclesiastical organization.

<sup>7</sup> James 1:21.

<sup>8</sup> And even the works of nature, as shown in the preceding Section, are a part of the Written Word as an exhibit.

<sup>9</sup> 2 Peter. 1:11.

<sup>10</sup> Heb., 10:29.

<sup>11</sup> John, 1:17.



by the apostle Paul in the epistle to the Hebrews, as follows:

“God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. \* \* \* Wherefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by the angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.”<sup>12</sup>

*Sec. 26. Divine Guidance.*—There are texts of Scripture upon the subject of Divine guidance that are liable to be and have been perverted to mean directions other than or in addition to those contained in the Bible.

One of these texts will be found in Proverbs 3:5-6: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and he shall direct thy paths.”

There can be no doubt of the truth of this promise, but it should not be distorted to mean supernatural communications other than the Scriptures.

“Wherewithal shall a young man cleanse his ways. By taking heed thereunto according to thy word.” “Thy word is a lamp unto my feet and a light unto my path.”

The Scriptures then are a complete guide for every situation in life. When we learn and observe their precepts, they will be found sufficient. If we observe the three very general precepts, “walk in faith,” “walk in love,” “walk in wisdom,” we cannot go far astray.

If in any given case, we are in doubt as to the course to be pursued, we have the direction universally applicable, “Prove all things; hold fast that which is good.”

<sup>12</sup> Heb. 1:1-2; 2:1-3.

This authorizes us to experiment by pursuing one course until it is found to be wrong, and then of course taking the other road; holding fast the principles established by *experience*, after giving the matter a fair trial.

It is true that experience is sometimes a dear school, but it is scriptural. But if we are reasonable we will find it unnecessary to make hazardous experiments; for moderation in all things and the wisdom that dwells with prudence will prevent good courage from degenerating into foolhardiness, or chimerical enterprise.

While then it is true, as stated in the proverb above quoted, that God will direct all our paths; yet this Divine direction is only by his *written word*, and the light of nature; rather than by some new or additional revelations, dreams, visions, or impressions.

*Sec. 27. Guiteau's Case.*—Whether any spirit from the unseen world undertakes to speak to man in these modern days, it is not necessary to discuss in this work, any farther than to suggest that from the Scriptures such a thing seems possible; for the sacred writers speak of “the spirits of devils working miracles,” and of some power “whose coming is after the working of Satan, with all power, and signs and lying wonders.” It is sufficient to say that multitudes, especially among spiritualists, believe that supernatural communications do occur.

But be that as it may, if any such transaction does take place, the spirit in question must be a *diabolos*, judging from the spiritual and mental condition of its worshippers.

Guiteau claimed that some spirit commanded him to assassinate Garfield. Whether this idea resulted from a diseased imagination or a satanic deception, in which

some diabolical disembodied spirit<sup>1</sup> assumed to be almighty God, we do not know. Possibly Guiteau was a cunning demoniac and invented this theory for the purpose of simulating insanity, and thus escape the gallows.

He claimed that God's command to Abraham to sacrifice Isaac was a precedent for his theory. Unfortunately, however, it did not hold good; for in the hour of his extremity his god did not provide a substitute for his victim.

The possibility that Guiteau was half crazed or deluded by an unseen *diabolos* from the spirit world certainly illustrates the danger of submitting to the guidance of any supernatural authority, except the written word of God. And the same lesson is learned in the case of the assassin of Mayor Harrison, of Chicago. The letter, the murderer wrote on the evening before his execution, was a crazed idea or demonical delusion that he was engaged in the service of Christ in that awful deed.

*Sec. 28. Premonitions.*—A common form of the kind of delusion under consideration is the melancholly influence of *premonitory impressions*. An apprehension of coming evil strikes the mind of such a patient with unusual force; and with no other basis for *expecting* calamity, some dread event is looked for. Premonitions probably occur more frequently in battles or other important danger.

When the apprehended calamity occurs many are disposed to attribute the premonition to super-natural origin; ignoring the falacy of the argument: *Post hoc; ergo propter hoc.*"

The fact that all premonitions do not come to pass, shows that they are not produced by *Special Providence*;

<sup>1</sup>A man that has become what is known as a *common liar* may be regarded as a *diabolos*, while yet in the body; for *diabolos* that is translated *devil* in the New Testament means liar. Upon the dissolution of his body he is either annihilated or becomes a disembodied *diabolos*.

Without evidence that they are annihilated at death, and considering that it is the nature of liars to lie, it is not unreasonable to suspect that more or less of the deception in this world comes from diabolians, either disembodied, or that never became incarnate.

for God cannot lie; neither is He a trifler. Premonitions must therefore arise either from satanic agency, or morbid conditions of the mind, or both: and hence their influence upon the sensibilities should be resolutely resisted.

This malady is often the parent not only of melancholia, but of despair; which qualities are in themselves destructive.

It may be said generally that where a patient allows premonitions, dreams, visions, fortune-telling, spirit-rappings, clairvoyance, divination, to be the basis of faith in future calamity, there can be no doubt that such conviction will have remarkable influence upon his welfare; for as already seen the "*Law of Faith*" is: "*According to your faith be it unto you.*"

If we are self deceived, or seduced by an embodied or disembodied *diabolos*, the Righteous Judge of all the earth must enforce our faith until it is changed. God may graciously grant us power to see that our belief is erroneous; but pending the reformation in our creed, we must be dealt with according to the faith that we have.

Let us then *take heed what we believe*; and especially when we are afflicted with the *spirit of premonition* let us prune our creed by quoting the language of the apostle James: "We know not what shall be on the morrow.  
\* \* \* If the Lord will we shall live and do this and that."

The Bible is our Ark of Safety. Whenever we seek supernatural commands or revelations as to the future other than what are contained in it, we are in danger of making shipwreck of true faith, and becoming food for the sharks of false religion or infidelity.

*Sec. 29. Hymnology.*—The great problem of modern Christianity is how to sing with the spirit and the understanding. The songs of the people are an index of their moral and spiritual status. The reverence, however, attached to the various standard hymnals in Christendom, is nearly as perilous as the acceptance of a new revelation. In popular estimation, the criticism of a hymn in one of

these works is almost as sacrilegious as to question the Scriptures themselves. The idea of infallibility attached to these hymnals and gospel hymn books is what makes them so dangerous. It causes the error in them to come to the people with the force of a new revelation.

One of the principle thoughts of this work, thus far developed, is that false religion is a source of disease. If this doctrine be true the hymnology of Christendom is as dangerous as malaria; for many of these hymns present very imperfect views of Christian life and of the Divine nature.

The class of hymns to which reference is more particularly intended in this section are those in relation to contrition, mourning and cross-bearing. They seem to make a virtue of penance.

On the contrary, the ordinary status of a genuine Christian, should be that of peace and happiness, and affliction should only be the exception to the rule; but the class of hymns in question seem to make the exception the rule and look upon joy and delight with suspicion.

Of course, offenses, afflictions and sorrows must needs be in this world; but it should be the business of a Christian to reduce them to a minimum; and approximate as near as may be to that heavenly state where there is no pain, sorrow, crying nor tears.

That God will not despise a contrite, repentant or remorseful spirit is undoubtedly taught in the Scriptures. It is, however, manifestly unscriptural to say that these qualities are the normal condition of a faithful Christian. Rejoicing, gladness and strength of spirit are the heritage of those who worship God in the beauty of holiness through our Lord and Savior Jesus Christ.

It needs no argument to show that love, joy and peace conduce to health of mind and body, while contrition, sorrow and mourning tend to the opposite direction. We therefore should seek to be comforted, as soon as possible, in time of mourning.

Besides, it is a mockery to pray for a contrite heart,



and at the same time seek to be joyous and comfortable. This is neither singing nor praying with the spirit and the understanding.

Healthy singing consists of songs of thanksgiving, blessing, praise, gladness, love and kindred qualities; not of wailing, mourning and sorrow. "Therefore remove sorrow from thine heart," by songs of the former class; but not by bachanalian revels; for sorrow and sadness are better than the laughter and mirth of fools. Let us pray for the merry heart that doeth good like medicine. The gladness and laughter of such a wise heart in no manner resembles the rejoicing in iniquity that caused Solomon to say that "laughter is madness."

## CHAPTER VI.

### *DISTORTION OF THE SCRIPTURES.*

*Sec. 30. A Source of Infidelity.*—When the admissibility and sufficiency of the Scriptures are settled to our satisfaction, we are confronted with another danger already suggested, viz: *Wresting the Scriptures*. It cannot be denied that this has been a fruitful source of infidelity, as well as fanaticism, disease and death. In fact, infidelity is one way of avoiding the insanity arising from perversion of the Bible. How many have first perverted and then rejected the Scriptures thus distorted, and passed into the realms of infidelity?

Who of us is entirely free from the insanity of unbelief or its equivalent, viz: the distortion of the Divine word?

“By giving Scripture a wrong sense” says Bishop Wordsworth, “men make God’s word become their own word, or the tempter’s word, and then it is used for our destruction, instead of making us wise unto salvation.”

*Sec. 31. Distortion Through Ignorance.*—The apostle Peter declares that in the epistle of the apostle Paul there “*are some things hard to be understood. which they that are unlearned and unstable wrest, as they do also the other scriptures. to their own destruction.*”<sup>1</sup>

It is here taught that ignorance is a source of religious perversity; and the same thought is contained in the language of the Holy Spirit speaking by the prophet Hosea: “My people are destroyed for lack of knowledge;

<sup>1</sup> 2 Peter 3:16.



because thou hast rejected knowledge, I will also reject thee."<sup>2</sup>

The philosophy of this is made plain by considering the allegorical statement that "the word of God is sharper than any two-edged sword, piercing to the dividing asunder of soul, and spirit;"<sup>3</sup> and that the folly of handling edged tools carelessly or ignorantly is proverbial.

Is it any wonder then, that many in the attempt to use the "Sword of the Spirit,"<sup>4</sup> have wounded or slain themselves?

To avoid insanity, fanaticism and distortion, how obviously important it is to heed the injunction of the apostle Paul: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."<sup>5</sup>

Wisdom is the chief Christian grace. "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding."<sup>6</sup> "Wisdom is better than rubies; and all things that may be desired are not to be compared to it."<sup>7</sup>

The knowledge of Divine things comes along the line of growth; and no one can attain to it, unless he will acknowledge his ignorance, and in a spirit of teachableness<sup>8</sup> seek to grow in the knowledge of Christ, through Divine grace, by attending where the gospel is preached<sup>8</sup> or taught, and by private meditation upon the Scriptures.<sup>9</sup>

The prophet complained of his people because they did not consider; but David said: "I will consider thy testimonies."<sup>10</sup> In Acts it is declared that "the Bereans were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily."<sup>11</sup>

<sup>2</sup> Hosea 4:6.

<sup>3</sup> Heb. 4:12. Prov. 22:5. Eccl. 10:16.

<sup>4</sup> Eph. 6:17.

<sup>5</sup> 2 Tim. 2:15.

<sup>6</sup> Prov. 4:7.

<sup>7</sup> Math. 10:16.

<sup>8</sup> Rom. 10:13-15. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

<sup>9</sup> Psalm 1:1-3.

<sup>10</sup> Psalm 119:95.

<sup>11</sup> Acts 17:11.

It is of prime importance, and cannot be too strongly enforced, that “*to consider*”<sup>12</sup> is the gate to the truth; and if a Christian worker would be “*mighty in the scriptures*,”<sup>13</sup> he must meditate upon them, and learn to deal with the word of God circumspectly and skillfully;<sup>14</sup> otherwise he is in constant danger of inglorious failure; and of falling into some form of false religion.

“They that be wise shall shine as the brightness of the firmament.”<sup>15</sup>

“Thus saith the Lord, *consider your ways.*”

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

“But his delight is in the law of the Lord; *and in his law doth he meditate day and night.* And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season; and whatsoever he doeth shall prosper.”

“He that winneth souls is wise.”<sup>16</sup>

*Sec. 32. Distortion Through Instability.*—The apostle James declares that “A double-minded man is unstable in all his ways.”<sup>1</sup> This *dipsycosity*<sup>2</sup> furnishes us the key to the perversity arising from instability referred to in the text at the beginning of the last section.

Such a mind is first on one side of the given question, then on the other—oscillating back and forth—an unsettled character that is entirely unlike the mind of “Jesus Christ, the same yesterday, to-day and forever.”<sup>3</sup> While we should not be hasty in forming opinions, yet there should be in us that fixedness of principle analagous to *Stare*

<sup>12</sup> Isa 1:3. Hagai 1:5.

<sup>13</sup> John 14:6. Luke 12:27. Songs 2:1.

<sup>14</sup> Acts 18:24.

<sup>15</sup> Dan. 12:3. Eph. 5:15. Ex. 22:13. Heb. 2:1-3;

<sup>16</sup> Prov. 11:30.

<sup>1</sup> James 1:8. Gen. 49:4. 2 Pe. 2:14. Heb. 3:6.

<sup>2</sup> The Greek of the text is *dipsycos*—two-minded; here *dipsycos* means state of being wavering, changeable, fickle, inconstant.

<sup>3</sup> Heb. 3:8.

*Decissis*<sup>4</sup> in judicature, which will cause us to form and adhere to conclusions until they are demonstrated to be erroneous; "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." (Eph. 4:14.)

If we would avoid such contradiction of principle we should remember that consistency is the only route to or through the truths ascertainable by faith-knowledge, whether in the alluring wilderness of the Divine Word, or the labyrinths of nature.

"The righteousness of God is revealed from faith to faith." That is to say, through the exercise of the faith quality of our nature we reach one conclusion, and from the premise thus established proceed to another conclusion; and so on, "from faith to faith," until the survey is completed, the path is blazed, the truth is apprehended.

If any of these landmarks are defaced—any principle neglected, our faith will diverge from the truth until we are lost in the meshes of inconsistency.

The instability under consideration is referred to by the apostle James in the context: "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is

<sup>4</sup> *Stare Decissis* (stability of decisions) is explained in "Wells' Res Adjudicata," Secs. 595, 596: "Conservatism is quite as needful in the movements of society, of politics, of science, of law, and of everything in which mankind has a general interest. And it is needful also to demand due credentials from every innovation and to receive propositions of change, with slow deliberation, although without prejudice, and without a bitter persecuting spirit, with which poor human nature has unfortunately always been too prone to hail substantial reform, even in the important practical sense, as medicine, as

well as to matters relating to the highest interest of men, as religion.

Conservatism and progress should be thought opposite, yet co-operative forces constantly in action like the centripetal and centrifugal forces of the solar systems of the universe, wherein through the agencies of these combined opposing forces, or laws of nature, established by the Creator for the wisest ends, the vast complicated scheme of creation, proceeds in the most beautiful order and exquisite harmony" \* \* \* "When once a principle has been fully recognized, it should not be changed unless it is found to be unbearably wrong."

like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord," In other words, as above seen, God's method of imparting wisdom is through the exercise of the faith-quality, proceeding "from faith to faith;" or from one established premise to another. If therefore a man will not form and adhere to conclusions firmly, it is as impossible for him to reach the truth as to survey a section on the waters of the ocean.

It is not meant by this that we should not change our creed for cause shown; but that we should have a creed, and be governed by it; otherwise we cannot "walk by faith;" and we will be unsettled as the wind; unstable as water, and utterly incapable of growth in the alathiastic knowledge of Christ.

"Meddle not with them that are given to change, for their calamity shall rise suddenly, and who knoweth their ruin."

*Sec. 33. Peculiarity of the Scriptures.*—While upon all essential matters the Scriptures are so plain that a reasonably studious man need not err therein; yet it must be admitted that they contain many "*dark sayings*," and upon many interesting and instructive questions they are obscurely drawn; a class of texts in the language of the passage quoted in Sec. 31. "*hard to be understood*."

It is therefore an interesting question: *Why are the sacred books so peculiarly written?* Without assuming to fully solve this problem, one reason at least suggests itself: Mystery is one of the attributes of the infinite God, and therefore we must expect the idea of incomprehensibility or unsearchableness to manifest itself in the Scriptures of God, as well as in the phenomena of nature. "Without controversy, great is the mystery of godliness; God was manifest in the flesh; justified in the spirit; seen of angels, believed on in the world, received up into glory."

"O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments,

and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor?"

How plain it is then, when delving in things pertaining to God, we are liable to enter into the *perplexity*, sometimes experienced by the apostle Paul. (2 Cor. 4:8.)

Many of these perplexities disappear upon thorough and patient examination of the text, in connection with the context and cognate scriptures. But the ablest and most devoted scholar, after the severest test of his exegetical powers, must admit that there are paths in the Scriptures that he has not trodden,<sup>1</sup> labyrinths to which he has not obtained the clew, and that mystery presides over all the works of the inscrutable God, including the Bible—a miracle greater than any wonder recorded in it.

Therefore, notwithstanding it is wise to cultivate a spirit of strong confidence in our conclusions, and *speak because we believe*; yet the liability of misconstruing the Divine Word, should admonish us to avoid dogmatism or the spirit of intolerance.

*Sec. 34. The Importance of Correct Exegesis.*—Distortion of the Divine word operates the same as though the distorter took from or added to the Scriptures;<sup>1</sup> and this quasi-forgery must at least to some extent expose the perverter of the Divine word to the malediction con-

<sup>1</sup> In Butler's Analogy, page 70, it is said: "From analogical reasoning Origen has with singular sagacity observed, that *he who believes the Scripture, to have proceeded from him who is the Author of nature, may well expect to find the same sort of difficulties in it, as are found in the constitution of nature.*" And in a like way of reflection it may be added, that he who denies the Scripture to have been from God, *upon account of these difficulties*, may for the very same reason deny the world to have been formed by him.

On the other hand, if there be an

analogy or likeness between that system of things and dispensation of Providence, which revelation informs us of; and that system of things and dispensation of Providence, which experience together with reason informs us of, *i. e.* the known course of nature; this is a presumption that they both have the same author and cause."

<sup>1</sup> Cannon Farrar, in treating of the general subject of scriptural interpretation, says:

"Let us take a word, a passage, and a metaphor, as beacon lights to warn us of the dangers which we



tained in the last chapter of Revelations, as follows: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out

should avoid in interpreting the figurative language of Scripture.

(1.) Take, for instance, the word "hell." To millions of readers "the Bible" means no more than the Authorized Version, with its many errors and inaccuracies. They are quite unaware that the word "hell" in that version represents no less than four words,—*sheol* in Hebrew; and, in Greek, *hades*, *gehenna* and *tartarus*. Until recently they were quite unaware that *sheol* and *hades* are names for the place of all dead alike, between death and the resurrection. The participle, "flinging them into tartarus" (*tartaros*as,) occurs only in 2 Peter 2:4. No human being has ever argued that the writer's use of the word *tartarus* is anything but a general metaphor for a place of punishment, and does not for a moment involve a belief in any of the Greek conceptions of the word. How different would have been the doctrines inferred from the word "gehenna," if it had been borne in mind that it too is a metaphor, purely Jewish, derived from the polluted valley where at one time men cast the corpses of the dead! No one has ventured to push the metaphor "Abraham's bosom" into a tenth part of the extremes into which thousands have pushed the equally metaphorical word "Gehenna."

(2.) Now let us take a verse: "If a tree fall toward the south, or toward the north, in the place where

the tree falleth there it shall be" (Eccl. 11-3.) The most momentous conclusions have been deduced from this verse. It has been quoted again and again as though it were a decisive proof that after the moment of death there can be no hope, and no change in the future condition of any human soul. The doctrinal influence, therefore, has been of the most overwhelming importance. And yet this application of the text has not even the remotest connection with its proper meaning, or with the context in which it occurs. The question of man's future is not in the smallest degree upon the mental horizon of the writer. He is only illustrating our ignorance of what shall happen to us in life, and teaching us not to be

"Over-exquisite

To cast the fashion of uncertain evils."

"In regard to those evils, the sweeping calamities that lie beyond man's control, he is as powerless as he is when black clouds gather and the winds rush wildly."

(3.) And to illustrate the peril which may lie in a metaphor, let us take the word "ransom."

A metaphor may be compared to a globe on a plane of glass. It throws shadows on the glass, but it only really touches the glass at one point. To press the metaphor to all its possible conclusions would be to act as though the one point of contact were equivalent to a beating out of the globe to a flat surface which



of the book of life, and out of the holy city, and from the things that are written in this book."

How important then is the mission of the genuine preacher of the gospel, who like Ezra is able to *give the sense* and cause the people to *understand the reading*; or like the apostle Paul, feed the people on the sincere milk of the word.

covered the whole glass. It is most needful to bear in mind when we speak of the doctrine of the Atonement, lest we be led into false and profane speculations. For the doctrine of the Atonement is only revealed to us in metaphors; and these metaphors are not identical, and they are only meant to teach the doctrine in its bearing on the life and destiny of man. Dangerous forms of error, which would sometimes be actual heresy if they were not the issue of innocent ignorance, have sprung up from the attempt to explain what the Lord or the apostles never explained, namely, the transcendental side of the sacrifice of Christ,—its bearing on the mind of God. And these errors, so far from being harmless, have had the twofold evil result of alienating multitudes from the God whom theologians misrepresented, and of giving to christians very false opinions concerning Him. This was the case with the other metaphors also, but we may illustrate it in the special instance of the word "ransom" (antilitron). The word was meant to teach us that the effect of the death of Christ as regards man was the same as the deliverance of a captive by the payment of a ransom. When men pushed the metaphor into other regions, when, as it were, they wished to attach importance to

its accidental shadows, they began to inquire to whom the ransom was paid. Irenæus suggested, and Origen, whose mind was naturally speculative, answered, that it was paid to the devil. The answer awoke a few isolated protests here and there, of which one came from Athanasius; but, on the whole, it was the current view of theologians for many centuries. And yet how entirely false it was, and how dangerously unwarrantable! And how worse than unscriptural were the subsequent refinements upon it that the devil had been deceived by the incarnation into accepting this ransom.

Yet such was the teaching of not a few great theologists, and, amongst others, of Peter Lombard, whose "Sentences" was one of the chief theological handbooks of the middle ages. St. Anslem, however, in his *Cur Deus Homo*, was the first who deliberately and distinctly repudiated this false theory, on the ground that "it contradicts the omnipotence or goodness of the Creator to suppose that he can recognize any right of evil or injustice in that universe which is his own;" and that "an unjust victory (like that of Satan) could confer no claims, nor could wrong, because it was successful, become the ground of an immoral right."

## CHAPTER VII.

### PRINCIPLES OF EXEGESIS.

*Sec. 35. General Rule.*—The first and most important principle to be observed, in construing the Scriptures, is that many of their precepts are simply general rules; in fact probably none of them are absolute, universal or free from qualification or modifying circumstance. They all seem to have their exceptions. The proverb is true of the Scriptures, as in all other departments of life: "Every rule has its exception."

It is a *general rule* that all men shall perish; the *exception* is unless they repent.

It is a *general rule* that men cannot see the Kingdom of God; the *exception* is unless they are born again.

It is a *general rule* that the unmerciful should have judgment without mercy; *except* for the mitigating circumstance that "God hath concluded all in unbelief that he might have mercy upon all."

It is a *general rule* that salt that has lost its savor is good for nothing; *except* to be trodden under foot of men; *i. e.* it is not entirely useless for it may be used for *grading* purposes.

As a *general rule* if I have not love I am nothing; *except* for purpose of entertainment like sounding brass or tinkling cymbal, or a show of circus performers or wild animals.

It is needless to multiply these illustrations. Enough is here presented to suggest the principle involved. In the course of this work we will have occasion to note many

of these general rules and their exceptions, modifications and limitations. It will suffice now to be admonished of the danger of acting upon the general rules without noting the exceptions; *i. e.*, the peril of taking any one passage of Scripture standing alone. We can only arrive at the truth by comparing various passages on the same subject; and this *Comparative Bibliology* is as valuable in exegesis as in the construing of the statutes of a state.

*Sec. 36. Special Cases.*—There are instances of special commands in the Scriptures, which have no general application. One of these is the command to Abraham to offer up his son Isaac. This is no justification for any other father to sacrifice his first born.

The command of Christ to a certain young man to sell all his goods and give to the poor is not a requirement to be generally followed.

These were special commands in those particular cases for specific purposes, more or less occult; but probably for *trial of faith*, elsewhere discussed.

And so the command to the chief Pharisee to invite the poor and unfortunate to his feasts rather than frequent the *reciprocal* banquets of the rich, is no censure of the amenities of Christian civilization; but rather a rebuke of the Jewish spirit of trade that leavened their social relations.

Genuine hospitality or delightful entertainment of congenial friends, whether rich or poor, in no manner resembles the sordid spirit that permeated the Jewish system of feasting and being feasted in return.

In undertaking to deduce a code of ethics from the Scriptures, it is manifest from instances such as are above given, that we must learn to distinguish between these special cases or matters relating to the then surrounding circumstances and those of general application, adapted to our modern civilization.

*Sec. 37. The Law of Equivalents.*—A key to the solution of many of the scriptural enigmas will be found in the principle of equivalency; *i. e.* counting a phenomenon,

on account of its equality to a thing, as being the same thing to which it is equal.

A clear statement of this idea will be found in the algebraic formula: "Things that are equal to the same thing are equal to each other;" *i. e.* if  $x=y$  and  $y=z$ , then  $x=z$ ; or if  $x$  is  $y$ , and  $y$  is  $z$ , then  $x$  is  $z$ .

The thought of equivalency runs through all the works of God. In mathematics there are equations; in chemistry, chemical equivalents; in finance, gold, silver and paper money, circulating at par; in Law, compensation for tort or breach of contract; and in Commerce, exchange of values. It would therefore seem strange if the idea of equivalency did not manifest itself in the written revelation of God, which is analagous in all known respects to the revelation of God in nature.

The question of the *Divinity of Christ* will furnish an illustration of this class.

No one will dispute that there is much in the Scriptures upon which to found the orthodox faith in the Divinity of Christ. But in what sense, if at all, can it be said that Christ is God?

We are undoubtedly unable to fully answer this question; but the key to at least a partial solution of this mystery will be found in the passage in Phillippians which declares that Christ "*thought it not robbery to be equal with God.*"

That is to say, the Father, for purposes involved in more or less mystery, has given the Son all power—making the name of Jesus the only avenue of approach to the throne of grace.

This infinite endowment makes the Son omnipotent, *equally* with the Father; and hence the Son, for all practical purposes, is God, for there is nothing superior to Omnipotence.

Whatever difference of opinion there may be as to whether Christ is absolutely or underivatively God, there ought to be no dispute that according to the Scriptures, the Son is God, equivalently speaking.

The texts that speak of the hatred, anger, wrath, weariness or jealousy of God belong to this equivalent class. God *in fact* does not harbor these qualities, but the *consequences* to the evil doer were the same as though He was so constituted.

This is illustrated by a comparison of two passages in Isaiah. The one speaking of God as being "wearied" with the iniquities of his people and the other declaring that the Creator "fainteth not, neither is weary."

It is obvious that this apparent contradiction is explained by the principle of Exegesis under discussion, as follows: While it is true as set forth in the last passage that God neither wearieth nor fainteth, yet in the first passage the rebellious Israelites are represented to be in the *same peril* as though God had become weary with their iniquities; and thus equivalently speaking God was weary; although in fact weariness cannot be predicated of the Divine nature.

So it is with the numerous Scriptures concerning the wrath of God, and the apparently contradictory text, that there is "*no fury*" in God. It is true that the "peace that passeth all understanding" abides in the Almighty, and He is never wrathful; but the severity of his judgments are the same as though wrath possesses Him. And hence He is spoken of as being fierce and vindictive, while in fact as hereafter seen He is full of mercy, grace and loving kindness.

The *principle of equivalency* also applies where the subject matter is viewed subjectively rather than objectively.

*Subjective* is what one believes to be the fact. *Objective* is what the fact really is.

Under the "*law of faith*" God deals with man subjectively; *i. e.*, the way he believes the fact to be, rather than according to the actual truth. There is a reference to this subjective principle in the proverb: "As a man believes in his heart, so he is;" and also in the text: "He that esteemeth anything unclean to him it is unclean."



The subjective is as much a guide to human conduct as the objective, in the absence of the latter; and hence under the law of equivalency it is proper to speak of a phenomena from its subjective aspect. This seems to be the explanation of the paradox in relation to the sun and moon standing still at the command of Joshua. No doubt to the spectators such an occurrence seemed to take place. Whether it was due to the refraction of the sun's rays by miraculous increase of the density of the atmosphere, or by an arrest of the diurnal revolution of the earth; or whether a light as luminous as the sun was miraculously created, we do not know. But if the observers of the event believed that the sunset was delayed, the sacred writer was justified, under the law of equivalency, in describing the transaction according to the subjective rather than the objective aspect.

The *principle of equivalency* seems also to be the explanation of another class of texts where the language is used in an *accomodated sense*. A case of this kind occurs in Genesis, where God is spoken of as *coming down* and confounding the language of the builders of the Tower of Babel. While it is true that God is omnipresent and did not in fact come down to that people, because by virtue of his ubiquity He was already there; yet in accomodating his subject to the understanding of the people, the form of expression under consideration was probably the most intelligible the sacred historian could employ.

The *principle of equivalency* seems also to apply to matters of *substitution*.

This class is illustrated in case of answer to prayer, where God fails to comply with a specific request, and gives in lieu thereof something as good or better; as in the instance of the apostle Paul, where his prayer that the thorn in the flesh might be taken away, was denied, but instead he was given a sufficiency of grace—a strength in weakness that caused him to rejoice in his afflictions. His prayer was not fully answered in *quality* but in *quantity*.



In the proper connection it is shown that God may, upon this principle of equivalency, fulfill any of his promises whenever He sees proper; and hence if we would avoid unbelief when some promise is not *specifically performed*, especially in relation to answers to prayer, it is important to acquire a knowledge of this "*Law of equivalents*;" for God must, and doubtless will, in many cases substitute his will for our will.

Mathew Henry, in his commentary upon the prayer of Christ, recorded in Luke (22:43,) to be delivered from his sufferings, says: "He was not delivered from his sufferings, yet he was strengthened and supported under them (by the angel that appeared unto him from heaven,) and that was *equivalent*." If God proportion the shoulders to the burthen, we shall have no reason to complain, whatever he is pleased to lay upon us. David owns this a sufficient answer to his prayer, in the day of trouble, that God strengthened him with strength in his soul.

*Sec. 38. Enallage.*—Another important principle in the construction of Greek literature is the use of the species of *enallage* known as *synecdoche*; *i. e.* the use of the part for the whole, or the whole for the part.

Of this class of texts are those where *salvation by faith* are spoken of. It is true that faith is an essential part of the Christian system. But it is not the whole of it, as will be seen in the proper connection. The class of expressions, however, under consideration in which the part is put for the whole is justified by the synecdochial usage above mentioned and in no manner misleads an intelligent student of the Greek language.

*Sec. 39. Poetic License.*—Another important principle of consideration involved in the poetry of the Bible, is what is known as Poetic License; a usage in vogue in the poetry of all nations.

It is a form of exaggeration or inaccuracy introduced for poetic effect without any design to mislead or deceive; and does not deceive the intelligent scholar.

Of this class of texts is the following from David:

“Rivers of waters run down mine eyes because they keep not thy law.”

*Sec. 40. Two Important Principles to be Observed in the Interpretation of Parables.*—(1) In dealing with a scriptural enigma, we should avoid literalism; but seek to understand the spirit or lesson contained in the given parable. The letter killeth but the spirit giveth life. Literal interpretation was one of the faults of the Pharisees. Christ alluded to this when He spoke of broad phylacteries worn by the Pharisees. In the Mosaic statutes there was a parabolical precept that the commands of God “shall be as frontlets between thine eyes.” This of course means that the Divine statutes should be studied, remembered and observed from the heart. But the Pharisee wore on his forehead while at prayer a broad phylactery, consisting of a slip or parchment on which were written certain passages of the Mosaic statutes; thus observing the letter that killeth and neglecting the spirit that giveth life.

(2) It should be observed that a parable is never “*on all fours*” with the subject of the illustration. If the illustration harmonizes with the subject in all particulars it can not be a parable. On the contrary the illustration is taken because of some point of resemblance between it and the thing illustrated. The language generally used is, “The Kingdom of Heaven is like” this or that. To show the absurdity of applying a parable in all respects to the subject of the illustration, take the following figure of speech: “Behold I come as a thief.” The *analogy* here referred to is that of suddenness or surprise. As a thief is unlooked for, so Christ comes unexpectedly. A literal interpretation of this class of texts would make our Lord a thief and justify his followers in stealing.

## CHAPTER VIII.

### SIN.

*Sec. 41. Threefold Nature of the Problem.*—From the preceding section, it is manifest that *Alathiasis* has much to do with three questions, namely: (1) Sin; (2) The consequence of sin; (3) The remedy for sin.

In the preceding sections, we have laid the foundation for the intelligent discussion of these themes, by showing that nature and the sacred writers are the only authorities to be considered, and if we would ascertain the truth, we must be careful and diligent in our search of these avenues of information.

*Sec. 42. Definition.*—*Sovereignty* is the attribute of governing that inheres in the strongest or most powerful. In the nature of the case strength must dominate weakness. In the organization of the family, we sometimes see an apparent contradiction of this principle, where a woman of strong intellect, is dominated by a husband of inferior mental ability. It is however the power in the idea of family and home that governs her, and causes her to surrender to the husband as the head of the family. In this case it is the family that is the dominating force, and makes man powerful, who in himself is weak, as compared to the strength residing in his wife.

And so in the government of nations by popular elections, we sometimes find the majority surrendering to the plurality, for the sake of the nation. In this case it is not that the minority is stronger than the majority. The principle that governs the majority in such case, is the idea and love of country.

But in all cases whatever or whoever rules, must in some way be stronger than that which is ruled. And in the nature of the case the greater strength is the standard to which the weaker must submit or with which it must harmonize.

Sovereignty therefore must inhere in God, by virtue of His omnipotence. And he could not abdicate this sovereignty if he would. He can not deny himself. The sovereign will of God then is law or true rule of all human action. The violation of this law is what the Scriptures call sin.

God is omnipresent. Hence the Divine will or law exists everywhere, whether we know of the law-giver and law or not. It is a familiar legal maxim that ignorance of the law is no excuse. "*Ignorantia legis nominem excusat.*" Ignorance mitigates, but does not excuse or justify.

Christ taught this doctrine when he said: "Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

"Of a truth I say unto you, that he will make him ruler over all that he hath.

"But and if the servant sayeth in his heart, my Lord delayeth his coming; and shall begin to beat the men servants and maidens and to eat and and be drunken;

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware and will cut him in sunder and will appoint him his portion with the unbelievers.

"And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask more."

The foregoing considerations will enable us to understand Christ's thought when he said that the spirit of

truth should convince the world "of sin, because they believe not on me." That is to say, all sin involves unbelief in Christ. Where there is no faith in God, ruin results, and hence viewed from the standpoint of consequence, unbelief is sin.

On the other hand, when a believer sins, he makes the word of God of no effect, or practically treats it as false, and thus increases his stripes. (See Sec. 198.)

So that in some way all sin involves unbelief, either directly or equivalently, in Christ, who professes to be the Son of God and to teach Divine truth. (See Chap. IV.) Hence the apostle Paul says: "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.

But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."

*Sec. 43. Sin, Common to Mankind.*—All men are sinners, at least through ignorance. There may be some who have never violated any known Divine precept. But at least ignorantly, all have sinned and come short of the glory of God. No one has ever attained suddenly to the fullness of religious truth. The knowledge of good and evil cannot be attained without more or less experience. Hence in the fifth chapter of Hebrews, full grown Christians are spoken of as "Those who by reason of use have their senses exercised to discern both good and evil." There can be no progress in Christian knowledge, without somewhere experiencing the pangs of repentance. "Except ye repent, ye shall all likewise perish."

This doctrine, however, should be no encouragement to the commission of sin. Let us not sin that grace may abound. But rather see the folly of sin, and learn to avoid it as much as possible, like a burnt child shuns the fire. Experience is a dear school. Some have learned more in that school than they really need to know.

*Sec. 44. Human Responsibility.*—The idea of man's responsibility is of the essence of all that is called sin.



The word responsible in this connection is used in the sense of answerable, amenable, accountable. The question of responsibility presents itself under two aspects: (1) Sins of knowledge; (2) Sins of ignorance. In relation to the first class, we readily recognize that a willful sinner deserves judgment, more or less severe, according to the circumstances of the case. But it is more difficult to understand the principle by which ignorance of the law is excluded from the list of defences. The reason, however, seems to be, that there is no other rule will answer. Every man must be presumed to know the law. And in fact, that is not a violent presumption, where the conscience is kept clear. Hence the apostle Paul says: "As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."

That is to say, where the conscience is not destroyed, there is a natural light in the heart, even where a knowledge of the law does not exist.

Furthermore it should be remembered that judgment is a means of the dissemination of knowledge. Were it not for the judgments upon the unfortunate transgressors that get into our courts, the knowledge of our criminal statutes would grow less and less, and all criminal phraseology would finally become obsolete. Hence our courts seem to be agencies by which the Divine spirit is convincing this world of sin; and this criminal jurisprudence is all based upon the idea of human responsibility.

The responsibility of man seems to spring out of human liberty. God himself is free. And when he created man in his own image he endowed him with the



attribute of liberty. And hence every man, if he will, may cease to do evil and learn to do well. It is true that a man cannot do this in his own strength. The supplemental power of God is always necessary. But it is always at hand, supplying every human lack, and man is therefore responsible for not doing his part. He should put forth the power residing in him. God will do the rest. While then avoiding self-righteousness on the one hand, let us avoid inaction on the other hand. If we do not use the powers with which we are endowed, we must and will receive stripes. To whom much is given, much will be required.

*Sec. 45. The Relation of Penalty to Law.*—The penalty of the law is of its essence. Without penalty, the law is a bee without a sting. The Mosaic statutes contain many severe penalties; and these are at least a partial revelation of the antagonism of God to sin. But they do not fully reveal it. That was a work reserved for the cross of Christ. The Lord laid upon him the iniquity of us all. How strange the paradox—revealing and yet destroying the law by meeting its penalty, in the act of revelation. The great mystery,—the atonement of the Son of God is elsewhere discussed in the proper connection. It is sufficient here to observe that the cross of Christ wrecked the Mosaic as well as all other penal systems by extracting the penalty. And yet in the wreck of the Mosaic statutes, we find many valuable precepts. Some were designed it is true for his people and age; such as the command, not to eat swine's flesh. But others are applicable to all time, such as the ten commandments.

While the Mosaic statutes were a set of criminal statutes proper; *i. e.* specific commands with specific penalty attached for their violation, and all plainly declared; yet the teachings of Christ were not so. The New Testament, for reasons involved in the mystery of God, is a system of truth, more or less concealed in parables and dark sayings; which it is profitable to study and unravel; and it is costly to neglect or miss these truths. The affliction

resulting from a failure to learn or observe the precepts of Christ, give the New Testament the character of a quasi-criminal statute book. But it is not a set of criminal statutes proper—the precept and penalty being frequently, more or less obscurely set forth; and especially is this so, in relation to the penalties.

Christianity gives the world something better than a set of criminal statutes. Grace and truth came by Jesus Christ. Happy is the man that seeks, finds and obeys that truth. To him the depenalized law of God is sweeter than honey and the honey-comb. He exultingly exclaims in the language of the apostle Paul:

“O, death where is thy sting? O, grave where is thy victory? The sting of death is sin; and the strength of sin is the law; (through its penalty, or just deserts;) but thanks be to God which giveth us the victory through our Lord Jesus Christ.”

## CHAPTER IX.

### THE CONSEQUENCES OF SIN.

#### THE DOGMA OF ETERNAL TORMENT.

*Sec. 46. Cause and Effect.*—There is no *effect* without a *cause*. The general idea of cause, is action producing an effect; and the result of the action is called effect.

As there can be no effect without cause, so conversely there can be no cause without an effect; *i. e.*, every action must produce some result, called *consequence*.

Hence righteous actions produce the consequences of righteousness; and sinful actions, the consequences of sin.

*Sec. 47. Consequences of Sin.*—This world seems to be arranged upon the plan of attaching affliction to the failure to attain to religious truth. The tribulation may be more or less delayed; but, at least, as a general rule, it will come sooner or later. In fact the suffering reveals the sin. The child only learns to avoid the fire by being burned. So the ditches and briars of false religion cause the world to seek and find true religion.

That there is therefore some consequence more or less severe attached to sin, we may all readily agree.

The consequences of sin or neglecting religious truth, are nowhere precisely described. In general terms we are taught that these consequences are indignation, wrath, tribulation, anguish, torment, woe, calamity, affliction,

judgment, damnation, ruin, destruction, and other words, more or less synonymous with this line of ideas.

Perhaps one of the greatest of the consequences of religious ignorance in this world, is fear. The most of mankind are in a state of fear; especially fear of death; and this fear hath torment.

In forming an idea of the awful consequences of sin, consider the million inmates of the penitentiaries, insane asylums and infirmaries, in the United States! Then recall the fifty million martyrs, in the ages gone by, that have been destroyed by religious persecution! Then consider the untold millions that have been destroyed in the horrors of war! The sum of it all is, that the history of this world, both sacred and profane, is dark and bloody on every page by reason of sin and its consequences!

*Sec. 48. The Apostle Paul's Description of the Consequences of Sin.*—The most graphic description, in tersest language, of the indescribable ruin involved in religious darkness, will be found in the epistle to the Romans, as follows: "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:

"Professing themselves to be wise, they became foolish,

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and the birds, and the four-footed beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between twemselves:

"Who changed the truth of God into a lie, and worshiped and served the creature more than the creator, who is blessed forever, Amen.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

"And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men

with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

“Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

“Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

“Without understanding, covenant breakers, without natural affection, implacable, unmerciful.”

*Sec. 49.—The Dogma of Eternal Torment.*—In the previous sections of this chapter, we have seen that ungodliness and disaster sustain to each other the relation of cause and effect; and hence as long as false religion or irreligion exist in the universe of God, torment will exist also. While this is all true we must beware of distorting the Divine word by a construction sustaining the doctrine of endless torment.

In relation to this subject the Scriptures are sole authority; and whatever they plainly teach as to the destiny of the wicked should unhesitatingly be accepted as our creed. The contention, if at all should be, not as to the truth of the Divine word, but what does it really teach?

The dogma of the *eternal torment* of those who die in unbelief is the source of much infidelity, distress and insanity; and it is an important obstacle to the success of the gospel in heathen lands.

These are special reasons why this doctrine should not find a place in the orthodox creed, unless it is clearly taught in the Scriptures. While avoiding the Scylla of disbelieving the Sacred Writings, let us, on the other hand, shun the Charybdis of misconstruing them upon this subject.

Paganism describes Tantalus as standing up to his



chin in water, which constantly eludes his lips as often as he attempts to quench the thirst that torments him. Over his head grow all kinds of fruits; but whenever he reaches forth his hand to take them, the wind scatters them to the clouds. *Is Christianity no improvement in cruelty upon heathenism?*

Jupiter for theft "bound Prometheus with chains to a pillar, and sent an eagle to prey without ceasing upon his liver, which grew every night as much as it had lost in the day."

If the benighted and perverse mythology of the ancients had enough mercy in it to release Prometheus, after thirty thousand years, is it not wise to examine whether the religion of the Merciful Christ closes the door of hope?

There is still another strong reason for critical investigation of the truth of this dogma, and that is, God being omnipresent it follows that if there is a place or state of eternal torment, God must be in it.

If the God of the Christians is himself doomed to hear the everlasting wailing and gnashing of the damned, is it any wonder under "The Law of Faith" that there is as much affliction in Christendom as there is?

Furthermore it should be remembered that, as elsewhere shown, God has the power to deliver our race from pain, and there are passages that seem to indicate that suffering will pass away from this universe.

Whether unbelievers in Christ shall be utterly annihilated or whether they will be restored through greater evidence or knowledge in the world to come, can only be a matter of speculation, for the Scriptures are involved in great mystery upon this subject; possibly for the purpose of calling into exercise the qualities of submission and resignation; and confidence that the Judge of all the earth will do right. (Rom. 15:13, 1 Cor. 9:10, 13:13; Jas. 4:7; Math. 6:10, 36:39, 5:5; Gen. 18:25.)

But that eternal existence in a state of torment is at least not plainly taught will appear from a brief examina-



tion of some of the principal texts quoted in support of such doctrine.

(1) *Math. 25:41*.—"Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

No criminal lawyer would agree that this language would doom his client to eternal torment.

The penitentiary is as eternal as the state; but criminals come and go. So while this allegorical fire may be everlasting, there is nothing in the text declaring that any one created intelligence will eternally inhabit it.

Neither is it said that its inhabitants must necessarily be tormented. There is a faith that can quench the violence of fire, as in the case of the Hebrew children: (Heb. 11:34; Da. 3:25) and in as much as the omnipresence of God requires him to inhabit whatever hell may at any time exist, there is nothing in the text under consideration to prevent him from granting the inhabitants of the fiery regions a faith that will quench the violence of the fire, and convert their damnation into a most glorious triumph of Divine grace.

In fact we all live and move and have our being in allegorical fire, because the omnipresent God Himself "*is a consuming fire*," allegorically speaking. (Heb. 12:19; Deut. 1:24; Eze. 22:15.)

It seems from Roms. (11:32,) that the God of justice is able to have mercy upon unbelievers on account of their very unbelief; their incapacity to believe or lack of evidence being matters of important mitigation in their favor. (Acts 17:30.) If by faith, as elsewhere shown we can overcome the horrors of syphilis, leprosy or consumption, why need anyone have a fear of the malignity of the devil and his angels, or the spirit of burning and of judgment or any other torment?

The Holy Spirit inspired the prophet to pray: "In wrath remember mercy;" (Numbers 35:11) and there is nothing in the Scriptures that places any created intelligence beyond the purview of this prayer.

Even when God suffers a creature to become an object

of universal execration like Guiteau. He mitigates his condition with an insanity or lunacy that renders him largely unconscious of his awful ruin. (See Sec. 27.)

(2) *Math. 25:46*.—"And these shall go away into everlasting punishment, but the righteous into life eternal."

The word kolosin that is here translated *punishment*, is the ordinary Greek word for *pruning*; and seems to refer to the figure in John (15:1-6,) where branches are pruned that they may be fruitful, and the unfruitful are taken away and burned up.

The pruning is eternal, in the sense that it proceeds from the Eternal One; just as the eternal life mentioned in the text is life from the Eternal One: *i.e.*, the text refers rather to the origin of the pruning and life than to the extent of duration.

If, however, the phrase "*eternal life*" refers to the everlasting duration of the creature, then the kolosin is everlasting, like the elimination of a non-fruit-bearing branch.

The idea, however, of eternal torment is not involved in this figure.

If the analogy is to be pursued after the elimination of the branch it simply withers and disappears; while its atoms in the processes of nature enter into new organisms.

(3) *Luke 16:25*.—"The rich man also died and was buried, and in hell he lifted up his eyes, being in torment."

This text does not declare that this man would everlastingly exist in a state of torment.

It is true that at the time Lazarus was separated from him by an obstacle allegorized as an impassible Gulf.

But as above seen, the omnipresent God was with him; and what omnipotence could do for him, who can tell? Especially so in view of the saving power of the blood of Christ, which for all we know may extend to every spirit whether embodied or disembodied. It is not right

to limit the scope of the blood of Christ unless we are compelled to do so by the plain word of God.

Furthermore in these modern days of navigation and engineering there are no impassible streams or gulfs. Steam and electricity have practically fulfilled the prophecies of John on the island of Patmos, and annihilated time, space and the sea, (Rev. 10:6, 6:4. 16:20. 21:1; Luke 3:5); and these triumphs of inventive genius may be God's parable that the obstacles to the comforting of every spirit, whether embodied or disembodied, are now removed through the cross of Christ.

And there are promises in the Scriptures broad enough to comfort all that mourn whether on this or the other side of the grave, some of which are as follows:

"Blessed are they that mourn for they shall be comforted." Math. 5-4.

"Blessed be God, even the father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulations, that *we may be able to comfort* them who are in trouble, by the comfort, wherewith, we are ourselves comforted of God." 2 Cor. 1:3-4.

"The spirit of the Lord God is upon me \* \* \* to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. \* \* \* And they shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." (Isa 61:3.)

The recovery of men and nations then from waste and ashes is possible from these Scriptures.

There was no impassible gulf to the psalmist when he considered the omnipresence of God as follows: "If I make my bed in hell behold thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me and thy right hand shall hold me."

Wherever God is, there is heaven; and God being everywhere, heaven is everywhere. But there are degrees of exaltation in heaven. Hell is a humble feature of the Divine Kingdom. It is the dung heap of God. It should be remembered that Gehenna (the valley of hinnom) that is translated hell, was a place outside of Jerusalem, where the offal of the city was thrown. There the worm (skolax-maggot) dieth not, in a sense; for new food for maggots was thrown there daily, and hence the place was always alive with the skolax. And the fire was never quenched, for new fuel was always at hand to feed the flames. To this same place also the farmers, florists and horticulturists came for fertilizing materials. So that no specific load of offal remained in Gehenna any great length of time. It either went back to the earth, or went up through combustion to the clouds; or else was taken out into the fields and gardens to fertilize the soil. So that, while the dung-heap was eternal, the material of which it was composed was constantly changing like the inmates of jails and penitentiaries that come and go from the enduring prison walls.

There is nothing then in Christ's figurative use of the valley of hinnom, to indicate that any given inhabitant of hell after death, must always remain there. There may be some way for the removal of outcasts like Guiteau and Pendergast from the unusual execration that has overtaken them, analogous to the processes in the Gehenna at Jerusalem.

There are Scriptures that imply that hell commences this side of the grave. Solomon regarded harlotry as hell. And we may well agree with him, as some poor wretch "lifts up his eyes in torment," by reason of the venereal diseases contracted in a house of fornication.

And the Scriptures declare generally that "the wicked shall be turned into hell, and all the nations that forget God."

The use, in part at least, that God makes of these dung heaps is described in the chapter on Sanctification, in which it is shown that faith in Christ in the heart of

each believer is like a growing vine, and in this vineyard God is the husbandman; and when necessary he digs about and *dungs* it. And there can be no doubt that one way of fertilizing the soil about this tree of faith, is by showing the world the ruin that sin involves. It corroborates the Scriptures and strengthens the faith of all intelligent observers.

And so God has some way of utilizing the God-forsaken portion of our race; for as we shall hereafter see panagathism and not pessimism reigns.

We may then, through Christ strengthening us visit and utilize hell; not only by increasing our own faith by the sights there presented; but we may take a ruined wretch and use his lost and undone condition to prove to him the truth of the Scriptures that testify to the ruin of sin; and thus by a new born faith in Christ overcome the grasp of hell upon him and save him *as by fire*.

This great truth is taught by the apostle Jude, as follows: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. And of some have compassion, making a difference. And others save with fear, *pulling them out of the fire*; hating even the garment spotted by the flesh.

"Now unto him that is able to keep you from falling, and to present you faultless, before the presence of his glory, with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and forever. Amen!"

Of course no man should engage in this work of salvation in his own strength. It is a dangerous work; and if we would avoid becoming *skolaxied* ourselves, let us seek Divine grace to help us in pulling others out of the fire. It is true that this work seems to relate to matters this side of the grave; but there is nothing in the Scriptures clearly teaching that we cannot, in the the world to come, through Christ strengthening us, visit and minister to the rich sinner that neglected Lazarus, and all others who may be in like torment. And if the omnipresent Cod,



does not see proper to ultimately restore the children of torment to favor, every analogy and allegory used in the Scriptures, in relation to the subject points to their deliverance from torment ultimately, by practical, if not absolute annihilation.

(4) *Mark 16:16*.—"He that believeth not shall be damned."

According to this and other Scriptures, unbelievers are undoubtedly under the dominion of the pessimistic theory of evil: and hence under the law of faith are in a state of condemnation, because they condemn others. When they would do good, evil is present with them; and there is no one to deliver them. They are truly surrounded by what is to them an impassible gulf. But the text under consideration does not declare that the damnation will be eternal, nor that unbelievers will exist eternally. It must however be confessed that as long as unbelief exists, subjective evil, condemnation and misery will exist also.

Whether or not annihilation is the destiny of any created intelligence, it is manifest that the time will come when all the then existing creatures will believe in Christ; for it is the revealed purpose of God "That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that *every tongue* should confess that Jesus Christ is Lord to the glory of God the Father." *Phil. 2:10-11*.

(5) *Rev. 14:11*.—"And the smoke of their torment ascendeth up forever and ever."

No Greek scholar can determine with much satisfaction to himself the meaning of the phrase *eis aīōnas aīōnōn*, that is here translated "forever and ever." It seems to be what the Scriptures call a "dark saying." (*Prov. 1:6*.)

*Aionōn* seems from its genitive form to mean "*from everlasting*," and this phrase may therefore be literally translated "*to everlasting from everlasting, i. e., 'between the everlastings.'*" It seems to be an adverbial expression involving the idea of torment in the present tense rather



than in the past or future. This view is reasonable; for as elsewhere shown, there can be no affliction except in the present tense—during what is called “to-day,” as contradistinguished from yesterday and tomorrow. The affliction of yesterday is forever gone; and we cannot be tormented tomorrow, *for it is not here yet.*

The same form of expression is frequently used in describing the blessedness and existence of God; as in Rev. 4:10, “And worship Him that liveth for ever and ever.” The use of the verb in the present tense is inconsistent with the thought of eternal duration; but rather denotes the *One who now liveth*. The same thought is involved in the text, “Behold *now* is the accepted time, *now* is the day of salvation;” and this is true because God can only live and act in the present.

All that portion of duration “from everlasting to everlasting,” is embraced in the present time; and hence the class of texts containing this adverbial phrase can scarcely be tortured into a reference to eternal duration. There are other texts setting forth the idea of everlasting existence where this adverbial phrase is not used. In all these cases the use of “*aiōnas*” *once* suffices.

Without pursuing the subject further, enough has been said to show that there is nothing in this text to prevent the expectation that happiness will ultimately inhabit the entire universe, especially in the light of the Scriptures, which declare there shall be no more pain.

Such an expectation is important from an Alathistic standpoint, for the reason that it enables us to avoid a faith that God is a cruel or unmerciful being.

That “*He will not always chide,*” is a blessed text. Psalms 10, 3; 9.

Whether the irreverant and indecent will ultimately be annihilated or healed and restored may be a debatable question. The *how* is with God with whom all things are possible; but the doctrine that the time will come when all the *then* existing created intelligences will be

free from distress, has much in the Scriptures to support it.

(6.) *Involved in mystery.*—In Sec. 33 it is said that “Mystery presides over all the works of an inscrutable God.” This is a necessary incident of man’s finiteness, and will throw light, as already intimated, upon the question under consideration in this chapter. Suppose that God should, plainly say that any one created intelligence should be tormented throughout all eternity; how could he prove to us the truth of such a statement? We have no evidence that torment has existed throughout the eternal past. The Divine Being then must be entirely without corroboration, as to such an affirmation; for after a million of years of torment, should expire, we would still have nothing but the naked word of God, as to what will take place in the eternal future, still unexplored.

The Scriptures clearly indicate a Divine purpose to say nothing to man that cannot be corroborated, if denied; otherwise Christ would not have given Thomas the *personal knowledge* of his resurrection that that faithless disciple demanded.

If we have faith knowledge either *pro* or *con* in relation to the happiness of unbelievers in the spirit world, in the endless cycles to come, it can only rest upon the eternally naked statement of God.

A witness is not in an enviable position, who is entirely unable to corroborate any given statement he may make.

There is a class of cases, where such evidence is insufficient to produce credence; such as where a witness is impeached, or is an accomplice or is the person alledged to be injured in a prosecution for rape, seduction or inticement to prostitution.

Would not then the Divine being be chary of making an assertion, that he could not prove if some doubting Thomas should arise?

How Infinite Sagacity has allowed this subject to be involved in mystery!

God then gives us great reason (by taking

into account the Divine attribute of mercy) *to believe* that *misery* will in the *indefinite* future disappear from all intelligent creatures, and *to expect* that such a blissful consummation will be *speedily* brought about! Meanwhile let us watch Him who calls Himself *The Rose of Sharon* and the *Lily of the Valley*, as he unfolds his purposes, like the unfolding rose He has created, with full confidence that a being so full of grace, gentleness and beauty, as the Creator of the rose must be, will in some way show himself to be more beautiful than the lily He has told us to consider; remembering that "The Lord taketh pleasure in them that revere Him, that hope in his mercy."

*Sec. 50. The Demands of Prudence.*—The mystery of the destiny of the wicked should be no incentive to, nor license for sin. The very uncertainty in which the subject is involved should lead us to wait until some one has explored eternity before we enter upon a sinful course.

The wisdom that dwells with prudence will certainly admonish us to take no unnecessary chances.

In any event it is certain that as long as there is sin there will be suffering; and hence, the question of the banishment of torment is a problem that can only be solved by the disappearance of sin from the universe.

Let us then, learn to act wisely; and hasten if it may be, the prophetic period, when the knowledge of the Lord shall cover the earth as the waters cover the sea, and God shall dwell with his people; "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"*And there shall be no more curse.*"

## CHAPTER X.

### THE DIVINE SACRIFICE.

*Sec. 51. A Medico-legal Problem.*—We have seen that sin results in affliction; and this must be so, on account, at least of the vindication of Divine sovereignty. The wrath of God is revealed from heaven against all unrighteousness of men. And yet there is in the Divine nature a spirit that cries: "In wrath remember mercy." Accordingly we find that this world abounds with physicians and remedial agencies; all showing to us the mercy of God, who created such phenomena.

In recognition of these truths, Christianity presents and solves a medico-legal problem—the vindication of the law, and the salvation of the law-breaker.

The plan of salvation, through the cross of Christ, is the only one that addresses itself to this difficulty; and it is the only one that has stood the test of time.

There are however, as we have already seen, reasons for affliction besides sin. And we shall see that the cross is a remedy as broad as the reason for affliction, whatever it may be; and its work is not confined to that of mere expiation of sin. In discussing then, the philosophy of the plan of salvation, we may expect to find the remedy for the consequence of sin, involved in it, but not constituting the whole of it.

Alathiasis has to do with the question of affliction generally whatever may be its origin; and hence in this chapter, we enter upon the broad field of the relation of

the cross to every phase of human experience; including the remedy for sin.

It is not, however, the present purpose to answer all questions that might arise in relation to this great subject. No man can entirely compass the mystery of the cross, involving as it does matters of Divine or infinite magnitude. Yet, no doubt we can investigate sufficiently to see that Christianity is founded upon eternal truth; and to avail ourselves practically, of whatever power there may be in the blood of Christ as a remedial agency.

*Sec. 52.—The Mystery of the Plan of Salvation.*—The wonderful hallowed theme, *Christ Crucified*, is one of the most mysterious presented in the Scriptures, *hard to be understood*, and always liable to be perverted.

The blood of Christ being for all classes of mankind, it is impossible to present the subject from the standpoint of one class so as to be equally intelligible to all classes.

There are questions involved in it analagous to those found respectively in the legal and medical professions, business circles, the family, and all other departments of life.

Its relation to criminal jurisprudence, while interesting and instructive to judicial minds, may be but jargon to the physician; and *vice versa*, when viewed from a medical basis. So an analogy drawn from commercial or agricultural life, might be misunderstood by those in other relations.

It is better, therefore, to say, on the authority of the word of God, that there was something in the Divine Nature growing out of the relations between God and man that required this sacrifice. What it was we may apprehend, but not comprehend, for the reason that no man can enter in to every phase of human experience; and, *a fortiori*, it is impossible for a finite being to enter into full sympathy with Infinity.

Even the wisest finite legal mind would hesitate to proffer a complete solution of the mystery of the cross of Christ, viewed from the standpotnt of criminal jurispru-



dence, until he understood the origin of malicious impulses that lead to malicious conduct. From the view of malice as a disease, and the blood of Christ as a remedy therefor, what physician would undertake to exhaust the subject, trackless as the winds and clouds in their flight, as long as the mystery of disease and the power of medicine is unsolved?

Considering the subject from the standpoint of regeneration in-wrought in the soul through the blood of Christ by the power of the Holy Spirit, working as mysteriously as the air we breath; who can appreciate this phase of the Crucifixion as well as one who has experienced the pangs of parturition?

Until we can solve these, and as many other mysteries as there are experiences in life, the blood of Christ must always be to us like the mystery of the ocean, whose hoarse waves are boundless and unfathomable. We may crest the billows, but cannot exhaust the *unsearchable riches* which angel hands beckon us to explore.

We are certainly blessed if upon the simple reading of the word of God we do not stagger at the "mystery of godliness;" but believe that this great sacrifice was demanded by what in the Divine Nature we may call "Mystery" when we lack a better name.

Remembering that the subject is to be most sacredly handled, with love and reverence, in a manner pointing to the infinite majesty of the name of Jesus, let us proceed in a spirit of religious veneration to the consideration of this theme and meditate upon "*the mystery, even the hidden wisdom which God ordained before the world unto our glory.*"

*Sec. 53. The Utility of the Cross in a Self-evidencing Revelation.*—God has created a world that needs the truth. And it is not strange therefore, if He should desire to supply the world with his truth. Accordingly he has undertaken to make this world free, through the truth. This saving truth is contained in the Divine Word; a *self-evidencing* book of its own verity and origin, that



saves anyone both from irreligion and false religion, who studies, digests and practices its precepts.

Christ is of the essence of this Book, like the main-spring of a watch or the beam of a ship.

Take out the symbols, prophecies and histories pertaining to the Messiah or Christ, with which the Bible abounds, commencing with the prophecy, that the seed of the woman should bruise the head of the serpent; the acceptance of the sacrifices offered by Abel; followed in process of time, by the offering up of Isaac, the only son of Abraham; and later by the sacrifice under the Mosaic Economy, all adumbrating the Antitype Christ, crucified, resurrected, ascended; and preached by the Apostles—take these all out of the sacred record, and that mysterious Book will disintegrate; for all else in its pages is simply the body, of which, Christ is the soul spirit and life.

The Bible is the only *self-evidencing* Divine Message extant. And a genuine revelation with its purported mission, must prove itself, in all ages and climes, or the truth it contains, must be lost to the world. Unless it is self attesting; *i. e.* contains internal evidence which in connection with human experience carries with it conviction that it is the genuine word of God, it can no more float in the religious world, than counterfeit coin, or irredeemable paper can float as a part of the world's circulating medium. We are therefore justified in believing that God could not have constructed a self-evidencing Book upon any other plan than that of the Bible. At least he has not done so; and it is reasonable to believe, that if it had been possible to proceed upon any other plan, God would have heard the prayer, of his only begotten Son, to be saved from the Cross.

*Nothing but the truth could save man, and Christ died for the truth's sake.*

Why the Spirit of true religion in revealing itself, to man must identify itself, with the Christ Spirit, is involved in great mystery. When we seek to solve it, we must

fail, for finiteness cannot solve all that pertains to the infinite, and consequently unsearchable God.

It is sufficient to say that the Bible is the only way that religious truth did enter this world, and therefore it is the only way it could do so; for an omniscient God can only act on the best plan; and if there could be any better way devised than the Bible, He would necessarily have adopted it. The demand then for the sacrifice of Christ may be syllogistically stated as follows:

Major Premise: The Bible, a repository of religious truth, is necessary for the salvation of the world.

Minor Premise: Christ crucified is of the essence of that Book.

Conclusion: There was therefore no escape from the Cross.

In the construction then of this *self-evidencing* Book the Crucifixion of Christ was demanded. It would have been incomplete and meaningless without this sacrifice.

Whether this *self-evidencing* purpose was the chief reason of the Cross, we do not know; but that it was one of the reasons, and an essential reason, cannot be denied; because as we have seen this Book must be *self-evidencing* or fail; and no story has been or can be written that carries in itself, conviction of its truthfulness, like the Gospel records of the Crucifixion.

*Sec. 54. The Value of the Cross of Christ as an Example.*—Omniscience knew the necessity of the conflict to come, throughout many centuries, between true and false religion. When therefore the leader of the Christian world said to the church: "Be thou faithful unto death, and I will give thee a crown of life;" it behooved him to set an example. While this world is passing through the mystery of religious persecution "follow me" is much nobler than "go," from the lips of the captain of our salvation; who was therefore "perfected, through suffering" *i. e.*, fitted for leadership by himself blazing the way.

In the presence of the mob crying "crucify him," He

fearlessly testified to the truth; there was no flinching from beginning to end, in all that crucial ordeal. This is the glorious standard of which Christendom may boast—the plummet, to which we should measure, in all the emergencies of life, calling for the exercise of fortitude, endurance or submission.

As an example of these qualities, the cross is of especial value to womankind in protracted parturition. And wherever there is a fiery furnace, there the son of God has been and quenched the violence of the fire. Wherever there is a sword, there is one who has power to turn its edge or defeat it by the glory of the resurrection. Wherever wild beasts have been fed by the fury of religious persecution, there has been One, who stopped the mouth of lions, with his own broken body. Wherever a despairing heart cries: "My God, my God, why hast thou forsaken me," he should be comforted and encouraged by the fact that the Divine Leader passed through that dark place before the glory of the resurrection dawned upon him.

*Sec. 55. The Divine Testator.*—The fertile, juridical, spirit of the apostle Paul was quick to perceive the analogies of the cross to the various phases of human experience; especially to those involved in jurisprudence. No odds how remote he detected the glittering gem. Hence among many other analogies he discovered that, "where a testament is there must also of necessity be the death of the testator. For the testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." As much as to say that the New Testament records contain the Divine Will, consisting of invaluable truths—unsearchable riches—rich legacies; and the death of Christ was necessary to make that record effective, for reasons already discussed in previous sections of this chapter.

In the intricacies of jurisprudence, a case may be evolved that will strikingly illustrate this subject. A

father has a wayward son whom he loves notwithstanding his perversity.

Apprehending that recklessness may sometime after the death of the father lead his son into crime and fine and imprisonment in default of payment, he provides by will for the creation of a trust, directing that the trustees shall hold the trust property in reserve for a term of years for the purpose of saving and reclaiming the object of paternal solicitude. Now it is manifest that the will is of no value until the death of the testator. But after his death the will takes effect, and the law will apply the property as the will provides.

Such illustrations could be multiplied; but it is not necessary. But the analogy is plain. In the providence of God, the death of Christ was essential to the development of the rich inheritance of religious truth, involved in the Christian system, and the immortality He brought to light.

*Sec. 56. Deliverance From Fear of Death.*—In the epistle to the Hebrews the apostle Paul treats of this subject as follows: “Forasmuch as the children are partakers of flesh and blood, Jesus *also* himself likewise took part of the same that through death he might destroy him that had the power of death. And deliver them, who though fear of death, were all their life time subject to bondage.”

If there is anything that we may inherit, through the cross, it is deliverance from fear; especially fear of death. “Perfect love casteth out fear.” Such a species of torment can only arise from a misconception of the Divine Nature. It may be corrected by an argument, that can only be based upon the cross as follows: “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry Abba Father.

“This same spirit beareth witness with our spirit that we

are the children of God. And if children then heirs; heirs of God and joint heirs with Christ.

\* \* \* \* \*

“If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not also, with him, freely give us all things?

“Who is the Judge? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us.”

That is to say, if it be true that our Friend, Savior, Physician, Advocate, Intercessor, is also our Judge, can there be any doubt, that He will bring us off, more than conqueror? “Nay” says the apostle; “for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus.”

Death to the unregenerate heart, is a dread event.—The King of Terrors.

This arises from lack of knowledge as to matters beyond the grave. The Scriptures furnish us the necessary information. The spirit of Divine revelation is that “to die is gain;” it being “far better,” to depart and be with Christ.

The Bible is the basis of faith in such a blessed future. And when we remember that this foundation would disintegrate, if the Miraculous Conception, Crucifixion, Resurrection and Ascension were taken out of the Scriptures, it is manifest that our deliverance from fear was purchased on the cross; for in no other way could the *fear-destroying* Bible be constructed.

*Sec. 57. Mediation and Expiation.*—In Hebrews 4:14-15, it is said: “Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a High Priest, which cannot be touched with the feel-



ing of our infirmities; but was in all points tempted like as we are, yet without sin."

The main idea of Priest is that of *Mediator*. The principle of mediation everywhere presents itself in Nature. The hands and feet are the mediators of the body; and the head is the chief or high mediator; and all these are mediators, not only of the body; but of the spirit within the body; *i. e.* they are the agents through which the vital organs of the body are nourished, and the purposes of the spirit within accomplished.

In the *family*, the husband and wife, constituting one flesh, are joint mediators; that is the joint agency by which the home is established and maintained.

In *business*, the middleman is the mediator or priest of trade, as the merchant in merchandise; and common carriers in commerce.

In *state*, there is the mediation of the officary between the government and the people.

And so by analogy, there is manifestly need of mediation in religious matters between God and his people; *i. e.* there must be some medium by which religious truth can enter the world; and enable us to adapt ourselves to a Divine environment.

We may not fully understand this mystery; but from the fact that *agency* is so universal, we need have no hesitation in believing the scriptural doctrine, that Christ and his followers, are chosen as the medium of certain Divine work in this world; and of all these, Christ is the High Priest; and his followers priests; after the analogy of the Mosaic system, in which Aaron was High Priest and certain others were priests of lower rank.

In Revelations 1:5-6, it is said: "Unto him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God and his Father; unto Him be glory and dominion forever and ever."

Every Christian then, whether called to preach or not, is a priest unto God; *i. e.* an instrumentality of accomplishing some religious purpose.

But, in the Levitical Priesthood, the High Priest had a function to perform, peculiar to himself; just as the chief functionaries in all departments of life have duties, pertaining only to their office.

So, the High Priest in the Christian System, has a duty devolving on Him alone. What this is will be seen by examining the office work of the Jewish High Priest, a type, of which Christ is the anti-type.

It will be remembered that the Mosaic Theocracy consisted of a series of Criminal Statutes denouncing severe penalties for crime, based upon the doctrine of *lex talionis*: "An eye for an eye and a tooth for a tooth."

The severity of this system was mitigated by the establishment of the Aaronic Priesthood; so-called, because Aaron was the High Priest or chief of all the priests.

It was the business of this priest-hood to provide a remedy for crime.

In the mystery of Divine counsel it was decided, that animals should be sacrificed for the purpose of vicariously satisfying the demands of the broken law upon the people; the violation of the law being universal.

This sacrificial work was done in two tabernacles. Into the first tabernacle, both High Priest and priests chosen by lot, went daily and performed their sacrificial services.

But into the second tabernacle went the High Priest alone, every year, with the blood of animals which he offered for himself, and for the sins of the people: "The Holy Ghost, by this signifying, that the way into the holy of holies, was not yet made manifest."

In the consideration of this text, we are confronted, with the mystery of the Divine demand for the shedding of blood.

That God should demand satisfaction of some kind for a criminal act is not strange, considering that that theocracy was a just government.

In fact the principle of *bail* shows that *vicarious satisfaction* is a common feature of human government. But

back of both of these questions, the mystery still presents itself: Why did God demand or accept the sacrifice of animals?

There seem to be two answers to this question: (1) It was the best the case admitted of; unless human beings were immolated; and the distinction involved in a successful and acceptable human sacrifice, God reserved for his Son, in due time; for purposes involved in more or less mystery; some of which we may understand.

But, if the reader will examine the question, as to what could be done vicariously, aside from human sacrifices, he will see that the blood of animals was the only alternative, except to abandon the vicarious idea entirely, or else let sin go without any protest, or rebuke whatever.

The transaction operated as a quasi-fine; for the animals that were sacrificed in the first tabernacle, contributed to the support of the priesthood, an important branch of that system of government; analogously to our system of converting fines into the school fund, for the support of the common school, which is a priest, if not the High Priest of free government.

It cannot be denied that those interesting and instructive exercises, exerted an educatory and restraining influence upon the people; and elevated that theocracy, "in the days when the judges ruled."

Hence it follows that there was virtue in these sacrifices, and the system was the best, that omniscience could devise under the circumstances.

In all true government, justice is the fiber, and mercy is the sap of the judicial tree. In the Mosaic theocracy, the system of animal sacrifices made the cost to delinquents light; and consequently the "green tree" had so much of the juice of mercy, and so little of the fiber of justice, as to be but little if any more than a sapling.

But growth is a law of nature—a tree must either grow or wither and die; it cannot stand still.

The Mosaic system was therefore in a state of decay, from the start; it lacked substance in the heart; it never

enlisted the affection of the people, owing to the impossibility of loving dead animals: "For the law (the Aaronic Ceremonies) having a shadow of good things to come, and not the very substance of the things, can never, with those sacrifices, which they offered year by year, continually, make the comers thereunto perfect." (Heb. 10:1.)

*The tree finally became dry.*

As Christ was going to the cross he exclaimed "If these things be done in the green tree, what shall be done in the dry?"

The complete destruction of Jerusalem, about forty years later, by the Roman army, like a dead tree, burned up by fire, was the answer to that awful question.

Probably, however, the greatest reason for instituting animal sacrifices, was the Divine utilization of that system, as a type of the necessary sacrifice of the true and only Savior of the world.

It should however be remembered that an antitype cannot be on "*all fours*" with the type, *i. e.*, a lamb cannot prefigure a lamb; but it can be typical of something that resembles it, in some one or more respects.

It should therefore be further remembered that Christ did not die to redeem man from a system of criminal statutes, such as governed the Mosaic theocracy; for there was no such system in force; Jerusalem, in his day, being a Roman province, and the theocracy having been dissolved for hundreds of years.

The Gentile world has never been subject to the laws of Moses or in any manner governed by any system of criminal jurisprudence professing to come *directly* from the Almighty. On the contrary, under the Christian dispensation, the Divine law is written in each human heart. It is a matter of individual conscience. Each man enlightening himself by the gospel, is to be the judge, as to what is true, for himself, and not for another, nor any one for him.

The Jewish sacrifice of animals was as much an expiation for sin, as the sacrifice of Christ. But the blood of

animals could not make the comers thereto perfect. For the reason that those sacrifices developed no love in the heart for the animals that were sacrificed.

On the other hand, in the establishment of Christianity, the design was to evolve love, through the sacrifice of Christ, and thus perfect its votaries. The Scriptures therefore set forth that the death penalty of the broken law rests upon us, by reason of the sin of Adam, and for our own sins. And Christ is set forth as the propitiator through his *expiation* of sin on the cross.

To complete this plan of salvation, it was not only necessary that He should die, and thus meet the penalty of death; but also that He should be raised from the dead; for we can no more love a dead man than we can love a dead animal. But the resurrection of Christ not only enables us to love Him as still existing, though invisible; but also the righteous that have died, whom we may safely assume exist and live with Him. Hence the apostle Paul says: "If when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life." That is to say, Christ, having atoned for our sins by his death, the fact that he now lives (proven by his resurrection and ascension) enables us to love this living Redeemer, and perfect our characters, by growing to be like this great object of love and veneration. "Therefore we are buried with Him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so, we should walk in newness of life." The apostle seems to mean by this that baptism is a symbol of the death and resurrection of Christ. These two great facts must always go together: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." That is to say if Christ was crucified for us, let us love him and be like Him that is resurrected; for "He ever liveth to make intercession for them that come unto God by Him."

There would have been no difference in the legal and



moral effect of the sacrifice of Christ and the Mosaic sacrifice of animals, if He had not been raised from the dead. Hence the apostle Paul declares that Christ was "delivered for our offenses and raised for our justification. \* \* \* As by the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus Christ) grace came upon all men unto justification of life."

The phrase "Justification of life," when viewed in the light of the context, seems to refer to the distinction between the *justification of death*, or the righteousness developed by the sacrifice of animals that do not come again from the dead, and *justification of life*, or righteousness produced by faith in the hearts of those that believe in a crucified and risen Christ. The latter makes the comers thereto perfect. Its intelligent votaries are broad, noble, gentle and kind, while the Jewish civilization was so perverse as to crucify a sinless, humane and gentle character like Christ.

Christ then is the High Priest of our faith; and Himself is the Divine sacrifice; of which every one may avail himself by faith; and enjoy under the *law of faith*.

*Sec. 58. Medical Efficacy of the Blood of Christ.*—The medico-legal purposes of the cross are set forth by the prophet Isaiah as follows: "He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

In the preceding subdivisions of this section we have considered the legal questions involved in such passages as this. But there is a medical question suggested by the language at the close of this text: "*With his stripes we are healed.*" Let us now consider this subject.

In a general way we have adverted to the relation of the blood of Christ to religious truth; and the therapeutic

properties of such truth. But there is a peculiar and specific value in the Divine blood, in the treatment of disease that deserves special consideration at this point.

So far as the legal questions are concerned, we get the benefit of them by faith and do not need to come in personal contact with the blood shed upon the cross. But when we come to consider the medical properties involved it will be found that a greater intimacy or something in the nature of personal contact with the blood of Christ is valuable.

This *contact* is of two kinds: (1) Indirect; and (2) Direct.

Indirect contact with the Divine blood occurs when we subject ourselves to and utilize the truth that came into the world by way of the cross.

Direct contact with Christ's blood may occur by the use of the faculty of the human soul known as the *Imagination*.

In the subjoined note from "Haven's Mental Philosophy"<sup>1</sup> the nature and working of the imagination are presented in a general way; the study of which will prepare

<sup>1</sup> Haven's Mental Philosophy 137-140: "By the operation of this power (of the *Imagination*) the former perception and sensations are replaced in thought, and combined as in mental reproduction, but not as in mental reproduction, according to the original and actual so that the past is simply repeated, but rather according to the mind's own ideal, and at its own will and fancy; so that while the ground work of the representation is something which has been, at some time, an object of perception, the picture itself, as it stands before the mind in its completeness, is not the copy of anything actually perceived, but a creation of the mind's own. This power the mind has, and is a power distinct from either of those already mentioned, and not less wonderful

than either. The details of the original perception are omitted; time, place, circumstance fall out, or are varied to suit the fancy; the scene is laid when and where we like; the incidents follow each other no longer in their actual order; the original, in a word, is no longer faithfully transcribed, but the picture is conformed to the taste and pleasure of the artist. The conception becomes ideal. This is imagination in its true and proper sphere—the creative power of the mind. The true province of imagination may be more definitely distinguished by comparing it with other powers of the mind.

*Imagination as Related to Memory.*—How, then, does imagination differ from memory? In this, first and chiefly, that memory gives us the actual, imagination, the ideal; in this

the mind of the reader for the special line of thought under consideration.

In presenting the theory here advocated, it should be noted in the outset that a *perverted imagination* is connected with most, if not all forms of disease. The images that such a mind harbors are sinful; that is, they are in some way contrary to the truth, being either distorted or vicious; and sometimes completely so, as in the case of the antediluvians, who became food for the deluge because,

also, that memory deals only with the past, while imagination, not confined to such limits, sweeps on bolder wing, and without bound, alike through the future and the past. In one respect they agree. Both give the absent—that which is not now and here present to sense. Both are representative rather than presentative. Both also are forms of conception.

*"To Perception.*—In what respect does it differ from perception? In perception the object is given, presented; in imagination it is thought, conceived; in the former case it is given as actual; in the latter, conceived not as actual but as ideal.

*"To Judgment.*—Imagination differs from judgment, in that the latter deals, not like the former, with things in themselves considered, but rather with the relation of things—is, in other words, a form not of simple, but of relative conception; and also in that it deals with these relations as actual, not as ideal. It has always specific reference to truth, and is concerned in the formation of opinion and belief, as resting on the evidence of truth, and the perception of the actual relations of things.

*"To Reasoning.*—In like manner it differs from reasoning, which also has to do with truths, facts—has for its object to ascertain and state those facts or principles; its sole and simple

inquiry being what is true. Imagination concerns itself with no such inquiry, admits of no such limitation. Its thought is not what did actually occur, but what in given circumstances might occur. Its question is not what really was, or is, or will be, but what may be; what may be conceived as possible or probable under such or such contingencies.

*"Reasoning* moreover, reaches only such truths as are involved in its premises, and may fairly be deduced as conclusions from these premises. It furnishes no new material, but merely evolves and unfolds what lies wrapped up in the admitted premises. Imagination lies under no such restriction. There is no necessary connection between the wrath of Achilles, and the consequences that are made to result from it in the unfolding of the epic.

*"To Taste.*—Imagination and taste are by no means identical; the former may exist in a high degree where the latter is essentially defective. In such a case the conceptions of the imagination are, it may be, bold, passing the limits of probability, but may be offensively deficient in the qualities that please a cultivated mind. This is not unfrequently the case with the productions of the poet, the painter, the orator. There is no lack of imagination in their works, while at the same time, they strike us

"God saw that the wickedness of man was great in the earth and that *every imagination of the thoughts of his heart was only evil continually.*"

It seems difficult for the young or inexperienced to appreciate the danger of improper images in the heart. The Rev. Dr. Frederick Merrick often urged upon his students, the motto: "Beware of the imagination."

The author now in maturer years reverently recalls the profound teacher of this wise aphorism; although it was

as deficient in taste. Taste is the regulating principal, whose office it is to guide and direct the imagination, sustaining to it much the same relation that conscience does to free moral action. It is a lawgiver and a judge.

*"To Knowledge.*—Still more widely does imagination differ from simple knowledge. There may be great learning and no imagination and the reverse is equally true. We know that which is—the actual; we imagine that which is not—the ideal. Learning enlarges and quickens the mind, extends the field of its vision, augments its resources, expands its sphere of thought and action; in this way its powers are strengthened, its conceptions multiplied and vivified. There is furnished, consequently, both more and better material for the creative faculty to work upon. Further than this, the imagination is little indebted to learning,

*"Illustration of these Differences.*—To illustrate the difference already indicated: I stand at my window and look out on the landscape. My eye rests on the form and dark outline of a mountain, pictured against the sky. Perception, this. I go back to my desk, I shut my eyes. That form and figure, pencilled darkly against the blue sky, are still in my mind. I seem to see them still. That heavy mass, that undulating outline, that bold rugged sum-

mit—the whole stand before me, as distinctly as when my eye rested upon it." Conception, this, replacing the absent object. I not only in my thoughts seem to see the mountain thus reproduced, but I know it when seen; I recognize it as the mountain which a moment before I saw from my window. Memory, this, connecting the conception with something in my past experience. The picture fades perhaps from my view, and I begin to estimate the probable distance of the mountain, or its relative height, as compared with other mountains. Judgment, this or the conception of relations. I proceed to calculate the number of square miles of surface on a mountain of that height and extent. Reasoning, this. And now I sweep away, in thought, the actual mountain, and replace it with one vastly more imposing and grand. Eternal snows rest upon its summits; glaciers hold their slow and stately march down its sides; the avalanche thunders from its precipices. *Imagination* now has the field to herself."

Page 147-148. *"Law of the Imagination.*—It is a law of the imagination, that whatever it represents, it realizes, clothes in sensible forms, conceives as visible, audible, tangible, or in some way within the sphere and cognizance of *sense*. Whatever it has to do with, whatever object it seizes and presents, it



dimly understood when first lodged in his youthful mind. Christ understood the destructive power of perverted imagination, when he said: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Solomon says that "a heart that deviseth wicked imagination is an abomination unto the Lord."

The reason of this is plain: every sinful act is first preceded by a sinful image in the heart. This is so well

brings within this sphere, invests with sensible drapery. Now, strictly speaking, there are no objects, save those of sense, which admit of this process, which can be, even in conception thus invested with sensible forms, pictured to the eye, or represented to the other sense as objects of their cognizance. If I conceive of objects strictly immaterial as thus presented, I make them, by the very conception, to depart from their proper nature and to become sensible. Imagination has nothing to do, then, strictly speaking with abstract truths and conceptions; with spiritual and immaterial existence; with ideas and feeling as such; for none of these can be represented under sensible forms, or brought within the sphere and cognizance of the senses. Sensible objects are the ground work, therefore, of its operation—the materials of its art.

"*But not to Visible Objects.*—It is not limited, however, to visible objects merely—is not a mere picture-forming, image-making power. It more frequently, indeed, fashions its creations after the conceptions which sight affords than those of the other senses; but it deals also with conceptions of sound, as in music, and the play of storm and tempest, and with other objects of sense, as the taste, the touch, pressure, etc. Thus the *Gelidi Fontes* of *Virgil* is an appeal to the sense

of delicious coolness not less than to that of sparkling beauty. A careful analysis of every act of the imagination will show, I think a *sensible basis* as the groundwork of the fabric—something seen, or heard, or felt—something said or done—some sensible reality—something which however ideal and transcendental in itself and in reality, yet admits of expression in and through the senses; otherwise it were a mere conception or *abstraction*—a mere idea—not an imagination."

Page 151-152-153-154. "*A Voluntary Element in the Process.*—It is in our power to yield, or not, to this propensity, this inclination to the ideal; to put forth the mental activity in this direction or to withhold it; to say whether or not the imagination shall have its free, full play, and with liberated wing soar aloft through her native skies; whether our speech shall be simple argument, unadorned stout logic, or logic not less stout, clothed with the pleasing, rustling drapery which a lively imagination is able to throw like a splendid robe, over the naked form of truth.

"There is, then really a mental activity, and an activity in some degree under control of the will, in the process we are considering.

\* \* \* \* \*

"We can direct our thoughts, can govern them, can turn them, as we



understood that in our modern criminal jurisprudence, the intent with which an act is done characterizes the crime and is always a proper subject of inquiry.

The apostle Paul ascribes perverted imagination to false conceptions of God, as follows:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened; professing themselves to be wise they became fools."

Having shown the origin of perverted or diseased imagination, the apostle proceeds in Corinthians to show the design of Christianity in relation thereto as follows:

do a water course, that *will* flow somewhere, but whose channel we may lead this way or that.

\* \* \* \*

*"Errors of Imagination.*—Undoubtedly there are errors, mistakes, prejudices, illusions of the imagination; mistakes in judgment, in reasoning, in the affairs of practical life, the source of which is to be found in some undue influence, some wrong use of the imagination. We mistake its conceptions for realities. We dwell upon its pleasing visions till we forget the sober face of truth. We fancy pleasures, benefits, results which will never be realized; or we look upon the dark and dreary side of things till all nature wears the sombre hue of our disordered fancy.

*"Not, therefore, to set aside its due Culture.*—All this we are liable to do. All these abuses of the imagination are possible, likely enough to occur. Against them we must guard. But to cry out against the culture and due exercises of the imagination, because of these abuses to which it is liable, is not part of wisdom or highest benevolence. To hinder its fair and full development and to preclude its use, is to cut ourselves off, and shut ourselves out, from the source of some of the highest, purest,

noblest pleasures of this our mortal life."

Wheaton's Science of Self. Pages 129-130-131-141: "Perhaps the best key to the meaning of the word imagination, is the derivation of it. It comes from a Latin word *imago*, image or picture. So, imagination is the imaging or picturing power of the mind. \* \* \* This faculty is a great spring of human activity, and principle source of human improvement. \* \* \*

"The truth of it is," says Addison: "I look upon a sound imagination as the greatest blessing in life, next to a clear judgment and a good conscience. \* \* \*

"The healthy imagination is found to be continually engaged in picturing more perfect things. This is its great work. In the clear light of the other branches of the intellect, warmed into a glow by a sympathetic sensibility and held steady by a wise will it should hold a high place with every human character."

If this be true, what higher or more perfect occasion for the imagination can there be than the contemplation of the mighty scenes of Christ's life, especially his crucifixion, resurrection and ascension.

“For though we walk in the flesh, we do not war after the flesh (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when your obedience is fulfilled.”

Such passages as these clearly teach that it is the business of Christianity to correct or heal perverted or sinful imaginations, and in this work the best remedy is the blood of Christ, introduced into the mind, by way of substitution for the destructive sinful image, by picturing in the mind the shed blood and broken body of Christ on the cross. There are two reasons why this use of the Divine blood, including the stripes caused by the pre-crucical scourging, will heal a diseased imagination: (1) God has ordained that the image of the crucifixion in the mind shall exert a mysterious health-giving influence in the human soul, and through it the body; (2) The introduction of truth in the mind, for the time being, corrects the imagination; and the crucifixion, being the greatest physical event in the history of this world, it follows that the image of that event, in the heart must exert a most potent influence.

A sound imagination will result sooner or later in a sound body, upon the principle “*mens sana in sano corpore*.” To preserve this soundness of imagination, the faculty of imagining must be fed or it will perish from non-use. In John 6:35, Jesus said: “I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” Also in 1 Cor. 11:24-25; the institution of the Lord’s Supper is given as follows: “The Lord Jesus the same night in which he was betrayed took bread.

“And when he had given thanks, he brake it, and said: take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner

also he took the cup, when he had supped, saying: This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me."

These two passages taken together show that the shed blood and broken body of Christ are at least a part of the *bread of life*. The Lord's supper was therefore instituted for the purpose of commemorating the cross; but it rewards those who engage in this sacrament, by introducing into the mind the saving image of the bleeding sacrifice; for under the *law of association of ideas*, the symbolic wine and bread naturally suggest the incidents of the original transaction.

In the case of the woman who had been afflicted for twelve years with an incurable malady, the Divine record is that she touched the clothes of Christ with the idea in her heart that if she could touch the hem of his garment, she would be healed; and the result was as she expected. If therefore we can touch this same body we also may expect important results.

The only faculty by which we can touch or taste the body of Christ is through the imagination. We cannot very well exercise the imagination in relation to the scenes of the spirit world; for we have never had a glimpse of them, and hence have no material out of which to build an imagination concerning such subjects. The only way we can exercise this faculty in true worship is by applying it to the scenes of Christ's life; and especially to his crucifixion, resurrection and ascension.

The faculty of the imagination is useless for religious purposes, unless it can be utilized in some such way as here indicated. God has implanted in man this important faculty. The Scriptures quoted in the first part of this section clearly show that true religion has to do more or less with the proper exercise of this faculty. The conclusion is irresistible that it must be highly profitable, both physically and spiritually, to baptise the mind through the imagination with the blood of Christ and thus

feed this faculty with the bread of life that shall last forever; for the memory of the cross shall never fade away; and the church of God, the word of the Lord and faith in Christ, shall endure forever; and there is no reason to believe that the multitudes, redeemed to God by his blood, out of every kindred, and tongue, and people, and nation will ever cease to sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory and blessing."

## CHAPTER XI.

### REGENERATION.

*Sec. 59. A Work of Faith.*—In physical life, the word *to generate* is a generic term embracing all the steps of propagation including *travail*. *Regeneration*, as used in the Scriptures, denotes another procreation of a spiritual nature, analogous to the propagation of physical life.

Spiritual regeneration is a work of faith. The seed is sown by the preaching of the gospel, and through the experience of life produces credence. Ordinarily the faith at first is as weak as the tenderest plant: "First the blade, then the ear, then the full corn in the ear." The existence, therefore, of faith in Christ is evidence of regeneration. Hence the apostle John says: "Whoever believeth that Jesus is the Christ is born of God." The Christ referred to is the Messiah, the Prince promised by the angel Gabriel to the prophet Daniel, (9:25,) some four hundred and ninety years before his advent. The Hebrew word *Messiah* and the Greek word *Christ* both mean *anointed*.

So the apostle John in effect teaches that whosoever examines into this prophecy of Daniel and believes that Jesus is the Divinely anointed Prince, high over all, and that He came in time and manner as promised, and was *cut off* or crucified as Daniel predicted, is born of God.

But in nature the phenomenon known as birth is attended with more or less travail. Where then is the travail involved in the birth of the new faith-life? The answer is the cross of Christ. In speaking of this delicate



analogy between his sufferings on the cross and a case in parturition, Christ said: "A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

As seen in the last chapter, the cross of Christ is of the essence of all the processes by which faith in Him is developed, in the soul of man. Hence our faith life is born of his travail; "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

But before the student of Christianity understands this prophecy, recorded in Daniel—its far reaching significance and power, his knowledge of the Scriptures is so superficial that he can scarcely be said to be regenerated. He has spiritual life it is true. Every believer in Christ has that. But the plant is not yet above ground; or if it is it is choked by clods and weeds. It cannot be said to be born, until it is relieved of its peril and is in a fair way to live. But the man that can intelligently handle this prophecy, and sees that Jesus is the *Christos*—the anointed Lord of lords and King of kings, is like a beautiful field of growing corn, well watered and cultivated. He is in an excellent condition to mature and bear fruit. He may be only a babe in Christ—a mere lamb in the fold, having need of milk rather than of stronger food; but he is born of God. He enjoys the blessing of regeneration. The eternal God is his father, and he realizes that underneath him are the everlasting arms, gentler than a mother's love.

*Sec. 60. Regeneration as Evinc'd by Love of the People of God.*—"We know we have passed from death unto life, because we love the brethren." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God," (1 John 3.)

We have here another infallible test of the new birth: Love of Christ, his church, and the Christian brother-

hood. Faith that Jesus is the *Anointed* of God, as Sovereign of all things, celestial and terrestrial, necessarily bears the fruit of reverence and love for his church and people. No believer in these things can avoid such results in his own heart. He will be impressed with the majesty of Christ, and the dignity of his station, as a member of his church; and he will love the Lamb of God, that taketh away the sin of the world, and the children bought by his precious blood. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. \* \* \* God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

*Sec. 61. The Spirit of Adoption.*—The scriptural analogies present the curious paradox, of the children of God; being such, both by birth and by adoption. We have already noted the analogies to physical birth. But in the epistle to the Romans, the apostle Paul says: "Ye have received the *spirit of adoption*, whereby we cry Abba Father. This same spirit beareth witness with our spirit that we are the children of God." In another connection, it is shown that this spirit of adoption is so called, from the analogy between the submission of the soul to God, and the entrance of a child into a family by adoption. As the child says to its foster parent, "father," so we cry to God, whose will we have adopted. "*Abba* (which means) *Father*." So that analogically speaking, we are children of God both by birth and adoption; both *de jure* and *de facto*. We thus have the three phases of regeneration, set forth, in these three sections: (1) Faith; (2) Love; and (3) Good works.

They are all essential in summing up the evidence or ear-marks of regeneration. When one exists the others will also. Where one ceases to exist, the others will sicken and die. If either of them are lacking, we neither can see nor understand the Divine kingdom. "Except a man be born again, he cannot see the kingdom of God."

## CHAPTER XII.

### FORGIVENESS OF SIN.

*Sec. 62. Importance of the Subject.*—The question of the forgiveness of sins is uninteresting to the atheist, agnostic or infidel. Such a man has nothing to do with any God; for according to his creed none exists; and hence he is not troubled about his relations to a Divine sovereign or questions of a religious nature.

The situation of one who believes in the existence of God is far different. When one awakens to a consciousness of Divine environment, the question of his relation to this high and holy Being, properly and naturally arises and is troublesome until it is rightly settled.

As we have already seen, mental disturbance has its influence upon the body and is a source of disease to body and mind. It is therefore exceedingly important for a believer in Divine existence to be able to settle the question as to the disposition of his sins or conduct which he is convinced is not in harmony with the Divine nature. There can be no doubt that trouble concerning this question has been a source of much fanaticism and disease in Christendom.

*Sec. 63. The Paradox of Expiation and Forgiveness.*—We have already seen that the sovereignty of Christ is high over all. And that his law is the dictates of the individual conscience. And judged by that standard, all have sinned against the law written in their hearts. But Christ has *expiated* our sins on the cross. What need then is there for forgiveness? Why should that be forgiven for

which an atonement has been made? That there is a paradox here must be admitted; for in earthly governments, when the penalty of the law has been met, there is nothing for the governing power to pardon. But the paradox may be explained in the following manner: There is a principle of *equitable subrogation*,<sup>1</sup> in all civilized jurisprudence, that where one has met a legal obligation resting upon another, he has the right to be subrogated to all the rights of the creditor against the debtor. When, therefore, the sovereign Christ died for us, he was no longer in a position where he *must* destroy the sinner. But under the principle of equitable subrogation, He *may* do so. And, if the sinner does not repent, the Scriptures declare that he will be given over to destruction. The apostle Paul seems to dimly allude to this principle, when he speaks of Christ being our surety. That is to say there is an analogy between the work done on the cross, and suretyship or bail in our common law. And as shown in the note,<sup>1</sup> the doctrine of equitable subrogation particularly applies in such cases. A Christian is therefore bound to obey the moral law, and there is nothing in the cross to prevent Christ from vindicating his sovereignty and authority against murderers, fornicators and all wrong doers.

In fact a knowledge of this Divine sacrifice for sin, only increases our responsibility. We ought to love him who has done so much for us; and this love should con-

<sup>1</sup> Brandt on Suretyship, Sec. 298:

"Intimately connected with the relation of principal and surety is the doctrine of subrogation. \* \* In cases where the person paying a debt stands in the situation of a surety or guarantor, equity substitutes him in the place of the creditor as a matter of course, without any special agreement to that effect. \* \* The right of the surety is not only that of subrogation, pure and simple, but a right to an assignment by the

creditor. By performing the contract of suretyship, the principal obligation is discharged against the creditor and is kept alive between the creditor, the debtor and the surety, for the purpose of enforcing the rights of the last.

\* \* \* \* \*

A surety who becomes such at the request of the creditor, and without any request from the principal, is, if he pay the debt, entitled to subrogation."

strain us to do his will. And if in spite of this constraining influence, we commit the sins common to the infidel and heathen world, we are greater sinners than they are; and we are liable to be severely scourged until we repent and abandon our sinful habits.

In no sense, therefore, can the atonement be regarded as a help to antinomianism; or the doctrine that the cross is a license to sin. On the contrary, it only intensifies the duty of obedience. It makes sin exceedingly sinful. Accordingly Christ taught "that repentance for the remission of sins should be preached in his name, among all nations." And the burden of the preaching of the apostles was "faith in Christ and repentance towards God."

Repentance is the acknowledgement of the truth. "If we confess our sins, He is faithful and just to forgive us our sins. And to cleanse us from all unrighteousness."

All who heartily repent of their sins, God will admit to the household of faith. Repentance is the gate to faith. Without it no one can believe the gospel. "Except ye repent ye shall all likewise perish." If the Christian loses his repentance or becomes able to sin with impunity, he will make ship-wreck of his faith and pass into unbelief. On the other hand the impenitent are shut out from the power to believe the gospel. They have no conscious need of it; no thirst for it; no interest in the *good news*.

"But if we walk in the light as God is in the light, we have fellowship one with another, and the blood of *Jesus Christ* his son cleanseth us from all sin." (1 John 1:7)

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." Acts (10:43).

*Sec. 64. Unforgiveness not a Divine Attribute.*—The apostle Paul declares that "God was in Christ, reconciling the world to himself not imputing their trespasses unto them." (2 Cor. 5:19.)

This shows that there is no unforgiveness in God.



That eternal peace resides in the Divine heart. That He is at war with no human being.

As seen in Sec. 37 the Scriptures that speak of Divine fury or wrath are used only in an accommodated sense; that is, the consequences attached to sin are the same as though God was a wrathful Being, and hence under the *law of equivalents* they are properly spoken of as the wrath or fury of God.

The Divine Being has given many men, nations and races over to reprobacy and hardness of heart through a necessity involved in mystery; but that He has never gloated over the ruin of any human being is shown by texts such as the following:

“As I live saith the Lord I have no pleasure in the death of the wicked.”

“The Lord is long suffering to us-ward, but not willing that any should perish but that all should come to repentance.”

Sec. 65.—*Forgiveness a Work of Faith.*—Forgiveness then does not consist in reconciling God to man; but it is a double work in the heart of man: (1) In believing in Divine reconciliation; (2) In being reconciled to God.

If one believes that he is not forgiven, then subjectively under the law of faith he is not forgiven *de jure*, whatever may be the Divine mind *de facto*: i. e. if one believes he is not forgiven it is just as distressing to him as though God was unfriendly in fact.

On the contrary if one believes that he is forgiven, he is at peace with God, pending the existence of such belief even though the faith is false.

The problem then in seeking to enter into the “peace of God that passeth all understanding,” is to lay hold of the fact, by faith, that universal friendly-mindedness is of the essence of the Divine nature.

In the discord between man and his God there is no trouble on God’s side. It is all subjective, existing only in the heart of men. Let us study to be quiet, resigned, submissive to the Divine Will on our side, and believing

in the Divine good-will on the other side, and our trouble will soon cease and unrest disappear.

*Sec. 66. Forgiveness not Incompatible with Correction.*  
—Those whom God does not abandon to destruction, through unbelief, he *corrects* by scourging more or less severe.

It is a mysterious fact, that a truly religious spirit can not be developed without passing through some affliction.

Those who are never afflicted in this world are compared by the apostle Paul to illegitimate children, who are abandoned by their parents to grow up without parental training. "My son," he says, "despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth, He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening God dealeth with you, as with sons; for what son is he, whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons."

The spirit of correction then is not inconsistent with forgiveness. As elsewhere shown, justice tempered with mercy, down to the point of correction is salvation, rather than damnation proper. Yet the severity involved is quasi-damnation; for no damnation of any kind amounts to anything if it is attended with no affliction. In some cases human obduracy is so great that before the necessary reforms are accomplished, justice, vengeance, and even cruelty, incidentally wax fat. Hence Jerusalem received at the Lord's hands *double* for all her sins; and David's iniquity was rewarded fourfold.

Let us then not think that if we continue in sin, we will escape affliction, through the cross of Christ. We must measure up to the responsibility resting upon us as children of God, and cultivate that spirit of reverence and religious veneration due to an eternally mysterious God, or there will be trouble. We can only escape it, in this life, by becoming like one who does not know its own father—a bastard, forsaken and forgotten; drifting away

either to annihilation like a beast of the field, or to a worse fate.

*Sec. 67. Forgiveness is a Discovery.*—*Justification by Faith.*—The cross as above shown, is the basis of the Christian's faith that his sins are forgiven. Analogously speaking, the blood paid the penalty, and the subrogatory debt arising therefrom is freely forgiven, upon repentance and reform; *i. e.*, to the truly repentant, God grants a faith in Divine forgiveness.

One's faith that he is forgiven, therefore, justifies him in quieting himself, and proceeding upon the theory that he is forgiven.

This doctrine of *Justification by Faith* is taught by the apostle Paul in the epistle to the Romans (by transposition) when he speaks of God as the "Justifier of him who believeth in Jesus; whom God has set forth, as a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The faith then that sees and frankly acknowledges sin against God, and the expiation of his Son, also, from the same Divine record, discovers the universal forgiveness, residing in the Divine heart. Hence forgiveness is a discovery that the Christian makes of the eternal spirit of forgiveness, rather than a pardon issued by a wrathful or offended God; and this faith is coetaneous with the discovery of the atonement; for the power to discern the one is able also to see the other from the record that God has given of his Son.

*Sec. 68. Subjective Unforgiveness.*—We have seen that *operatively* speaking; the sinner is not forgiven unless he believes he is forgiven. His condition, is the result of the subjective operation of the *Law of Faith*. This faith in Divine forgiveness is the gift of God, by endowing the sinner with the faith-faculty *i. e.*, the power to believe; and furnishing him with the Scriptures, containing the evidence of forgiveness, from which to form the faith.

A sense of unforgiveness or fear of wrath to come, in

unbelievers, arises either from absence of the Divine word, as in some portions of heathendom, or else from inability to believe the doctrines recorded in the sacred record.

Doubtless, therefore, there are many that are not to blame for their unbelief. Their agnosticism or infidelity is rather a misfortune, equivalent to damnation; for they must either drift into atheism and thus under the *Law of Faith* get rid of God and all responsibility to or connection with him, or else remain in torment through fear of trouble and wrath to come. There is therefore no escape from subjective damnation, except through belief of the gospel of Christ. Hence He said: "God sent not his son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned (subjectively) already, because he hath not believed in the name of the only begotten son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God."

*Sec. 69. The Unpardonable Sin.*—The Scriptures seem to teach that there is a sin that cannot be forgiven. It is spoken of by theologians as the sin against the Holy Spirit. Christ said: "Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come." What this sin against the Holy Spirit may be, is involved in mystery and is a matter of theological controversy. Dr. Adam Clark, however, is of the opinion that this sin cannot be committed in these modern days. But be that as it may, it has been the cause of much distress in Christendom, and is a tabulated cause of insanity; and whoever can throw any light upon this subject is certainly a benefactor of his fellows.



There are three considerations that will serve to show the groundlessness of the fear, trouble or insanity of the despondent victim of this form of religious perturbation.

(1) The merciful Christ, without doing violence to his own nature, could pronounce such a doom upon that kind of a sinner; for He intended to expiate the sins of the whole world and when he declared that the sin against the Holy Spirit was unpardonable He simply cut off his own escape from the cross and sealed his own doom; and by the cross He paid the penalty of the sins of the whole world including the sin in question. He would not be the lamb of God that taketh away the sin of the world, if there was any sin left unexpiated by his own blood; and He could not save to the uttermost all that come unto God by him. Instead then, of consigning any human being to eternal torment or necessary annihilation He simply invoked his own crucifixion; and there is no reason now, why a blasphemer against the Holy Spirit, if he repents of his sin, cannot be forgiven.

(2) We have seen that a sense of forgiveness is attained by faith in forgiveness. It may be true that one who blasphemes the Holy Spirit will be denied the power to believe in Christ, and thus through unbelief remain in a state of unforgiveness as long as he exists. But such a man being void of both repentance and faith, would be so brutish as to be unconscious of his lost condition and would not be troubled about it; but would drift into atheism, if not already there, and finally die a godless death, with as much unconcern as a beast of the field. But one who is troubled about this question so much as to be tortured with anxiety or threatened with insanity, is certainly in no unpardonable condition. For he would not be troubled if he did not believe in Christ.

An unbeliever would simply pass Christ's words by as an idle tale; scarcely giving them a passing thought. Hence such trouble arises out of belief in Christ. And if the Scriptures teach anything, they teach the power of the gospel to save every one who believeth. It is there-



fore plain that no Christian should be troubled about the unpardonable sin; for the very record that teaches that such a sin may be committed also reveals the fact that there is no unforgiveness in the Divine nature.

So while it may be true that the blasphemer against the Holy Spirit cannot be induced to believe in and acknowledge the benefits of the gospel, yet for a believer to allow himself to be tortured or driven to insanity by fear of the unpardonable sin, only shows that he belongs to the unfortunate class, who are unlearned and unstable and wrest the Scriptures to their own destruction.

(3) Even though the sin is unpardonable it would not necessarily follow that the blasphemer would be tormented throughout all eternity. In the discussion of the dogma of eternal torment we have seen that annihilation may be the destiny of the finally impenitent and incorrigible, if any such may be found to be.

If any man therefore is so unfortunate as to have fallen into the blasphemy in question, and through ignorance of the Scriptures, bad logic and superficial examination of the subject, he is unable to be convinced of Divine forgiveness, through the blood of Christ, he ought to be able to believe at least in the everlasting mercy of God and entertain the hope that if he is beyond the purview of Divine pardon, the mercy of God might still open a way for the termination of his torment by putting an end to his existence. Such a hope as this ought certainly to prevent a courageous man from going to the lunatic asylum.

A coward perhaps it could not save from abjectness, imbecility, and insanity.

## CHAPTER XIII.

### PANAGATHISM.

*Sec. 70. Defined.*—Rom. 8:28: “We know that all things work together for good to them that love God.”

If the doctrine of this text is pursued to its logical sequence it must be held that there is nothing unqualifiedly evil, nothing totally depraved, nothing without some redeeming quality.

*Panagathism* (all-goodness) is therefore defined to be the doctrine, that all things taken together, *are* good.

That there are phenomena, such as murder, arson and theft, that are evil, when viewed from the terrestrial standpoint, must be admitted; but, when viewed as a part of all things, both terrestrial and celestial, it will be found that an over-ruling Providence, has made provision for the *utilization* of all things; and hence the phenomenon known in the world, as Crime, Sin or Evil, is suffered by the Creator, for a useful purpose, and is not, therefore, incompatible with the doctrine, that, viewed as a comprehensive whole, goodness pervades all things.

While it is a fact, that all men have missed religious truth to a greater or less extent and are therefore sinners without any qualification whatever, and sin is absolute, yet evil is only relative; *i. e.* the given phenomenon when viewed from one standpoint, may properly be called good; and inasmuch as evil is the absence of good, it follows that there is nothing absolutely evil—nothing totally depraved.

To elucidate this subject and make the doctrine clearer

and prevent erroneous conceptions of the truth sought to be taught, the following considerations are adduced:

(1) *Panagathism Relates Only to the Present.*—It should be noticed that the language of the apostle is: “All things *work* together for good;” not *have worked*, nor *will work*, but *work*. The text then only relates to matters in the present; not the *past* evil nor the *future* evil. The past evil is gone. All we have to deal with, so far as it is concerned, is the *memory* of it. The future evil is not here yet. It can only affect us through the *imagination*.

In view of the fact, that we have only to do with the present evil, Christ said: “*Sufficient unto the day is the evil thereof.*”

It is not a very arduous task, to overcome the present fleeting evil of this world, that comes and goes like a flash, or mere beat of the pulse; a consideration that renders it easy to believe in practically universal goodness.

If all the past sin and future wickedness are crowded into the present time, *Panagathism* of course must fall beneath the burden. It is therefore important to confine this doctrine to existing things, including the memory of the past and the imagination as to the future.

The consequence of evil is what hurts; and that can only strike humanity in the present tense.

But it is only those who “*love God*” that derive good from all things. The evil-doer, while doing evil, reaps evil, for he does not then love God. “He that loveth me, keepeth my commandments.” *Love is the test of goodness.*

The lovers of God, therefore redeem the world; for without them *Panagathism* could not be predicated of the universe. Evil and pessimism would reign.

(2) *The Relation of Utility to Love and Goodness.*—We shall hereafter see that utility is the test of love; and love being the test of goodness, it follows that *utility is the test of goodness*, as well as of love. We are bound to believe

that there is no phenomenon that is absolutely useless. The Creator of all things has done no work of supererogation. God must derive a profit from all his works.

In the Divine Economy, even the fallen angels are not useless; for a messenger of satan, buffeted the apostle Paul, lest he should be exalted above measure, by the Divine favor shown him.

The reason why God permits any given phenomenon, justifies its existence.

The Creator has reasons for permitting Apollyon to work; hence, "He that letteth, will let," until all the Divine purposes are accomplished.

An illustration of the utility of the adversities of life, will be found in the "*Love that endureth all things.*"

From the standpoint of developing *endurance* in man, and manifesting the endurance of God, all things will be found useful.

The endurance of Job, while passing through his singular experience, with a mysterious unseen Accuser and Tester, caused the apostle James to count him happy; for in the end he found God to be very pitiful and of tender mercy.

So also "Jesus, the author and finisher of our faith for the joy that was set before Him, endured the Cross."

Divine endurance is argumentatively suggested by the apostle Paul: "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction?" And in the context, He points out the value of endurance in man as follows: "We glory in tribulation; knowing that tribulation worketh endurance; and endurance experience; and experience confidence; and confidence maketh not ashamed; for the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."

Hereafter, in other connections, the doctrine of universal utility is discussed.

It may be said, however, in general, that whenever we meet with a phenomenon in which we can see no other

meaning or utility, we can at least say it serves to illustrate or present the idea of *Mystery*, which, as already shown, is one of the attributes of God. This seems to be the view that caused the apostle Paul to exclaim:

“O, the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways are past finding out!

“For, who hath known the mind of the Lord? or who has been his counsellor?

“Or who hath first given to Him, and it shall be recompensed unto him again?

“For of Him, and through Him, and to Him, are *all things*: to whom be glory forever, Amen.”

(3) *Hygienic Value of Panagathism*.—The importance of a sound faith upon this subject, will appear when we remember that such an *optimistic creed* contributes to health and prosperity, because it tends to make its possessor quiet and contented; and these qualities are healthful in themselves, and also scriptural means of grace; and the behest of God's own justness requires him to deal with man *according to his faith*, and find some good for the panagathist, in every experience in life, no odds how severe it may be.

(4) *The Ruin Involved in Pessimism*.—If we admit that any phenomenon has no redeeming quality (*i. e.*, is utterly useless, or without reason) what are we to think of the condition of God, who by reason of his omnipresence, inhabits such alleged waste or uselessness?

If the habitation of our God is tainted with pessimism, and there is no way for his extrication, how will humanity, the creature of such an envired Creator, dwell in happiness, unless the stream can rise higher than its source?

Under the *Law of Faith* it is manifest that all pessimistic heresies should be avoided; for as already seen, if our creed is, that God is devilish, fiendish or evil, more or less diabolism must attend our situation in life. At least this has been so, in all the history of the past, and we



have no reason to believe that false faith will ever bear any better fruit.

The world is to be saved, not by stoical hardening the brow to the acanthine crown; but by true faith that worships in spirit and truth, a benign, merciful, though mysterious God; sees Divine goodness in every phenomena; and without coveting affliction, yet endures torment,—even the cross, if need be,—for the prospective joy, sooner or later to result therefrom.

(5) *An Instance of the Utilization of Sin.*—Before leaving this subject, it is but due the reader or student, that a scriptural example be given of the utilization of sin.

God is love; hence love must be good. Christ evolved love from sin, by forgiving it. This is shown in the case of the woman whose sorrow for sin was so great that she washed his feet with her tears and wiped them with her hair and kissed his feet and anointed them with ointment.

And he said unto her “Thy sins are forgiven;” and to the objecting Pharisee, He said: “Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.”

In the Epistle to the Romans, the apostle Paul, however, warns us against the doctrine of *sinning that grace may abound*.

Stolen fruit is sweet, but it is costly—sometimes excruciatingly so. Truly, experience is a dear school.

It is nevertheless true that the doctrine of deriving good from evil is one of the many paradoxes with which the Scriptures abound.

The chief method, however, of Divine utilization of sin, is the development of love in the hearts of sinners, through the sacrifice that Christ made for them on the cross. “God commendeth his love to us, in that while we were yet sinners, Christ died for the ungodly.” Love begets love. We love Christ, because he first loved us and gave himself for us.

Elsewhere, in the proper connection, we consider the philosophy of the plan of salvation. It is sufficient now

to say, that the redemption and sanctification of man through the shed blood and broken body of Christ is filling the world with lovers of this mighty Savior.

Panagathism therefore has for its foundation, the cross of Christ. Without it there would be no method of utilizing sin and the world would be hopelessly pessimistic. And, in fact, all men are pessimistic, who do not believe in the Son of God. Their thoughts are evil and only evil continually. They doubt that life is worth living, question the utility of the church; distrust their fellow-men generally; insinuate that even marriage is a failure; cry out in their ennui: "all is vanity and vexation of spirit"; and commend suicide.

But how different is the optimistic spirit that exclaims: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

*Sec. 71. Degrees of Goodness.*—In explaining Panagathism, it should be distinguished, that while all things are good, yet there are some things better than other things, involving the idea of preferableness, as exhibited in the comparison, *good, better, best*.

All things are at least good; for it cannot be claimed that anything is ever done, without at least the sufferance of God. Absolutely speaking, the Divine will is always done, and it is good. Hence the will of God, spoken of in the New Testament, refers more to choice, as between phenomena, than to an absolute Divine fiat.

The supreme will may and does manifest itself, differently, under different circumstances, operating under the law of faith. The will of God exhibited in the heathen is *good*; in Moses was *better*. And finally, "the will of God in Christ Jesus," is *best*; for he came to establish a perfect kingdom, and whoever will may enter it. The Christ-will, however, is not an absolute Divine fiat. For no man is compelled to enter that kingdom; but may be governed

by the lower degrees of goodness, if he sees proper. He may be a Mohammedan, Mormon, Spiritualist or the votary of some other false religion, or an atheist, without any religion. That is to say, God suffers false teachers to arise, and subject those to their systems under the law of faith, that believe in them. It is the will of God, that every man shall serve the spirit most in harmony with his nature, under the law of faith. If he believes in the worship of crocodiles, then he must cast his child into the Ganges; or of Juggernaut, then he must perish beneath the car wheels of that idol; or if he is a Jew, let him crucify Christ. If he believes in murder, then he must serve the spirit of murder. But if he believes in Christ, then he must be governed by the Christian principle that prohibits murder. Christianity then is *best*; surpassingly, unspeakably *best*! These other things pale in comparison with it; but they must be held good; else a comparison cannot be made between Christianity and them.

A Panagathist, therefore should not be content merely with that which is good. "Covet earnestly the best gifts." Seek the Christ spirit, as one would search for the rarest viand, the choicest raiment, the most precious jewel.

When we see the blessing that the cross of Christ has been to the world, what shall we say of them that crucified Him? As parts of a stupendous whole, we must count them good. But the crucified was better; for the spirit that sacrifices itself for others, will ultimately be victorious. And success, however late or final it may be, is the best test of goodness. The success of the aggressor, is only temporary; and hence is good, but not best. The Christ spirit, is the only one that stands the wear and tear of storms, and undermining waters, and works out for us "a far more exceeding eternal weight of glory."

## CHAPTER XIV.

### PANAGNOTISM—SANCTIFICATION--HOLINESS.

*Sec. 72. Defined.*—Panagnotism is closely related to and grows out of panagathism. It denotes universal purity—*pan*, all.—*agnotes*, purity. As all things taken together are good, so all things taken together are pure.

In the third chapter of Genesis, we learn that as a consequence of unbelief or disregard of Divine truth; a sense of evil, impurity and fear entered the heart of man.

In the section on panagathism, we have seen that goodness is as broad as the universe, and we have learned how to deliver ourselves from an evil conscience. In the present chapter on panagnotism, we shall see that omnipresent holiness pervades all things, and learn how to cleanse the heart from impurity.

Elsewhere in the proper connection in this work, the scriptural plan of destroying fear, will be discussed. And it will be seen that when these three great enemies of mankind—evil, impurity and fear—are destroyed, the victory of Alathias is complete.

*Sec. 73. Utility the Test of Purity.*—In the section on panagathism, we have seen that *utility* is the test of goodness and that all things are useful. It is equally true, that utility is the test of purity and universal purity, must be as true as universal utility. To sustain this proposition, it must be shown of course, that sin itself may be utilized.

As already seen, God utilizes the sin of the world, as a means of increased love to the Redeemer of mankind.

It remains now to show that sin serves, at least incidentally, an important function and purpose in the production of religious faith.

The results of sin corroborate the testimony of Christ and his apostles, as to the fact that it is ruinous. Hence jails and penitentiaries are standing proofs of the truth of the Divine word; and serve the incidental purpose of confirmation; and thus God can and does utilize these things in the formation of faith, in the hearts of those, whom he calls to a Christian life. And very frequently the great faith of the converts from the slums, born of their experience, makes them exceedingly strong and zealous Christians; so much so that the zeal of new converts, is a proverb.

Faith in Christ thus developed, brings men into contact with the cross; and seeing the *objective* truth that it has purified all things, they are delivered from their *subjective* impurity.

We thus see that sin, mysteriously subserves the purpose of both faith and love; and inasmuch as they are likened in the scriptures to a growing plant or tree, because they increase with experience; we may regard the outcast portion of our race as fertilizing material in the Divine spiritual vineyard, that blooms with these qualities.

If this theory be true, it follows that there is a standpoint, from which Omniscience can look upon a murderer in a dungeon or a homicidal lunatic chained in his cell, or an inmate or patron of a house of ill-fame as being as pure as the offal with which an orchard is fertilized; and it certainly would not be seemly for the pear to say to the fertilizing substance at the root of the tree: "I am holier than thou." He, who so speaks to a fellow mortal is as smoke in the nostrils of God.

Considerations such as these, establish beyond a doubt that every phenomenon can be utilized; and when there is no terrestrial use for any given thing, God can



still utilize it for religious, spiritual or celestial purposes by way of lesson, parable or illustration.

*Sec. 74. A Scriptural Doctrine.*—The theory of universal purity is abundantly sustained by the sacred writings. In the Epistle to Titus, it is said: "*Unto the pure, all things are pure.*" The same doctrine is also declared in the fourteenth chapter of Romans. And it is there shown that impurity or uncleanness is merely subjective: "To him that esteemeth anything to be unclean, to him it is unclean."

In an effort to understand how purity can be predicated of all things, the reader will no doubt see and readily admit that we cannot attribute impurity to inanimate matter, the lower animals, lunatics or children.

The only point where the question of impurity arises, is in relation to the class of human beings, who are amenable to criminal statutes. A lunatic may steal a chicken, but he is pitied rather than condemned.<sup>1</sup> If a fox does the same thing, its cunning is admired. But if a man who is criminally responsible commits theft, we say, in common parlance, that he has a corrupt heart.

Therefore the idea of criminal responsibility is of the essence of all that is called impure or unholy.

<sup>1</sup> It must not be thought, however, that a lunatic escapes all liability for his wrongful acts. The question of the liability of a lunatic in damages for causing the death of another by an act, which would be felonious, except for his insanity was recently discussed by the supreme court of New Hampshire, in the case of *Jewell vs. Colby*.

The following is an extract from the opinion as reported in the *Central Law Journal* (Vol. 35:248:)

"The question presented is whether the defendant is liable for his torts, and especially those committed when insane. The executor or administrator of a deceased person whose death was caused by the wrongful

act or neglect of another may recover damages of the wrong-doer for the injury to the deceased person and his estate caused by such act, although the death in law may not be a felony. The cause of action survives, and may be prosecuted by an executor or administrator, the same as by an injured person when death does not ensue. *Laws 1887, ch. 71; French v. Flanel Co., 20 Atl. Rep. 363 (Hillsborough, March 14; 1890).* Generally, an insane person is liable for his torts to the extent of compensation for the actual loss sustained by the injured party, but when the wrong lies in the intent, and the intent is an impossibility, there can be no recovery. *Cooley Torts, 103;*

The only problem then in the establishment of the doctrine of Panagnotism, is to meet or make provision for the responsibility of guilty men to God; and this we have seen in previous chapters is achieved through the expiation on the cross of Christ—"the lamb of God that taketh away the sin of the world."

When the law-breaker has paid the penalty of the broken law, his transgression is no longer imputed to him. He has washed away his defilement. We have seen that this may be done vicariously, and through the sacrifice of Christ, has been done. Those that deny this doctrine, are generally found to be ridiculers of sanctification; for without the expiation on the cross, there is no basis for the predication of holiness of man, or of God, who by virtue of his omnipresence dwells with man, and if there is any impurity in the universe inhabits it.

*Sec. 75. The Relation of Panagnotism to Individual Sanctification.*—It should be noticed in the outset that holiness, heart purity and sanctification are synonymous terms; and denote a sense of deliverance or freedom from impurity, corruption or defilement, incident to wrong doing.

Sanctification of the individual, is the necessary outgrowth of Panagnotism, or faith in universal purity; for the greater includes the less and the whole includes all its parts.

Before stating the reasoning involved in this subject in

Sedg. Dam. (5th ed.) 456, note 1; Hil Torts, 228, § 4; Bank v. Moore, 78 Pa. St. 407; Jackson v. King, 15 Amer. Dec. note, 368; Morain v. Devlin, 132 Mass. 87; Bullock v. Babcock, 3 Wend. 391, 393. There may be an exception, however, in the case of an inevitable accident. Brown v. Collins, 52 N. H. 442, 451. On the facts stated in the case, evidence of the defendant's insanity is not admissible to defeat the right to recover, or at all, unless the plain-

tiff claims punitive, exemplary, or a greater sum in damages than compensation for the actual loss sustained, and the action may be maintained. If greater damages are sought on account of the intent or motive of the defendant, insanity is a good answer to the same, as an insane person has no will or motive, and the measure of damages is compensation for the actual loss. Krom v. Schoonmaker, Barb. 647."

a syllogistic form, it should be observed by way of preface that sanctification, *de jure*, is wrought *by faith*.

In Acts (15:9), the Apostle Peter is recorded as saying that God gave the Holy Spirit to the Gentiles, even as He did to the Jewish Christians, "*purifying their hearts by faith*." In the same book (26:18) the Apostle Paul is recorded as saying, that he was made a minister and a witness unto the Gentiles that they might receive forgiveness of sins, "and inheritance among them which are *sanctified by faith* that is in me."

These passages show that sanctification is a work of faith; and in an effort to apply Christian truth to the human soul, the question presents itself: *How can this purifying faith be formed?*

In answering this inquiry, it is manifest that the primary doctrine to be believed is, that *there is such a state as holiness* and that Christ taught the truth when He said: "Blessed are the pure in heart, for they shall become acquainted with God."

Without faith that holiness is attainable, it is idle to seek to attain such state; because such an unbeliever either distorts the Scriptures on this subject or else denies them to be true, and thus makes Christ a liar; and this attitude of unbelief practically shuts him out from the truth that Christ taught.

Having therefore as a prerequisite accepted the plain, scriptural teaching, that there is such a spiritual state as sanctification or heart purity, let us proceed to the construction of a faith from the word of God, that will deliver us from a sense of impurity.

It should, however, be remembered, that in this faith-work the first step seems to be to lay aside double-mindedness; for the Apostle James says: "Purify your hearts, *ye double-minded*."

From this it appears that the impure in heart are two-souled, or prone to get on both sides of a question; and as seen in Sec. 31, the instability born of this duplicity is incapable of increase in faith-knowledge, and

void of faith-life. Whoever would attain unto holiness must be clear in his convictions and firm in his conclusions, proceeding step by step until the desired goal is reached.

Purification then being a work of faith, requiring sound logic, let us proceed to state the reasoning, in the formation of a purifying faith, in the form of a *panagnotic syllogism*, as follows:

Major premise: All things are pure through the cross of Christ.

Minor premise: I am a part of all things.

Conclusion: Therefore I am pure.

The contest over this syllogism, arises in the major premise; which affirms panagnotism or universal purity. If this doctrine is established or conceded, there will be no difficulty in the minor premise and conclusion. There is no trouble with the major premise, unless we limit the scope and power of the blood of Christ.

*Sec. 76. Alathiastic Importance of Sanctification.*—If we believe anything to be impure, the logic of our position places the omnipresent God in impurity; and in as much as man can not excel his God, such a faith makes its possessor subjectively impure; and as long as there remains in him a sense of uncleanness, through false faith, the fire of affliction must overtake him, whereby God consumes filthiness out of man; and it will rage until the victim learns through anatomical science that all physical impurity is simply a question of the olfactory nerve; and that psychological impurity is simply unbelief in universal utility through the blood of Christ.

Then he will understand the scriptural figures, such as the following: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee, the uncircumsized, *and the unclean!*"

"In that day shall there be upon the bells of the horses, *Holiness unto the Lord*, and the pots in the Lord's house shall be like the bowls before the altar.

"Yea *every pot* in Jerusalem shall be holiness unto the Lord of hosts."

"In a great houses there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and *some without honour*."

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

The delicacy of this subject and the difficulty of handling it skilfully, owing to the crudeness of the unscientific age, in which the apostle Paul wrote, caused him, (judging from the context) to admonish the women to keep silence in the churches; "and if they will learn anything let them ask their husbands at home; for it is a shame for the women to speak in the churches."

The developments, however, of modern anatomical science have produced a *nomenclature* and power of scientific expression, that enable an intelligent teacher, whether male or female, to handle the subject decently and with religious veneration.

The truth (no longer held in enigma) makes us free. But careless handling of this subject frequently results in fanaticism; and hence perplexity arising from sanctification is one of the tabulated causes of insanity.

Let us then heed the word of the apostle: "Study to show thyself approved, unto God, *a workman that needeth not to be ashamed*, rightly dividing the word of truth."

*Sec. 77. Sanctification, the Basis of Christian Character.*—The apostle James declares that "the wisdom that is from above, is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, impartial and sincere."

Purity, then, is the foundation of all virtue. As already seen double mindedness, so characterizes the unsanctified, as to make faith-life impossible, and undermines the chain of virtues, linked to faith. These subjectively unholy and dipsycose hearts are admonished by the apostle James to "be afflicted, mourn and weep."



And the reason of this, as shown in the last section, is that affliction, mourning and weeping must be the destiny of such as these until their purification is accomplished.

*Sec. 78. The Relation of Holiness to the Pangs of Parturition.*—In the first epistle to Timothy, it is said that women “shall be saved in child-bearing, if they continue in faith, and love and holiness with sobriety.”

Salvation may be extended in such cases in either of two ways: (1) By deliverance from affliction; which may be called the grace of prevention, or prophylactic in its character; (2) By the induement of abundant power to endure affliction.

There can be no doubt that the horrors of parturition, can be so modified by one or the other of these two methods, or combination of both, as to amount to substantial salvation, *conditioned* upon the observance of principles mentioned in the text, *viz*: Faith, love and holiness with sobriety.

The questions of *faith* and *love* are elsewhere discussed.

The present section has only to do with the subject of “*Holiness with sobriety.*”

A part of the primal curse upon woman, upon account of sin, was a sense of impurity and also child-birth sorrow.

This curse was lifted as we have seen by the cross of Christ; and it now devolves upon woman to free herself from that curse through the truth taught in the gospel of Christ; there being now no condemnation to them who are in Christ Jesus.

The power of “holiness with sobriety,” to give relief in obstetric cases, is involved in more or less mystery; but the following considerations will throw some light upon this question: As already seen a sense of impurity necessitates affliction; and a practical Creator would naturally ordain that the suffering should have relation to that with which the shame is connected,<sup>1</sup> so that the fig leaf

<sup>1</sup> For valuable suggestions in obstetric cases, see Chapter XV of the “*Memoranda*,” bound with this

volume, as a Supplement to *Alathiasis*.

and subsequent curse of sorrow in conception seem to have some relation to each other in the nature of *cause* and *effect*.

But when through panagnotic faith, a sense of holiness supervenes in the heart of the believer, then the cause of the curse being removed, the curse itself must be near dissolution. When therefore by previous training and scientific attainment or repeated child births, the mind of the patient is so broadened as to be able, without shame on the one hand, and without ribaldry on the other, but with sobriety, to take a pan-agnotic survey of the delicate questions under consideration, there can be no doubt that such a state of "*Holiness with sobriety*" will fortify her heart, so as to substantially save her from sorrow, and fill her with thankfulness for the marvelous strength and endurance given her in her hour of peril.

Of course, as suggested in the introduction, recourse should be had to appliances of *obstetric science*: not even excluding opiates and anesthetics where the same are indicated. But as long as the patient is conscious, *Christian fortitude*, born of *Holiness to the Lord*, is a mighty force in these cases, especially where it is connected with faith in the power of God to ameliorate and save in affliction, as explained in the chapter on the Prayer of Faith.

*Sec. 79. Sanctification Not a Partial Work.*—There are no degrees of comparison in purity; hence the comparative degree of the adjectives "*pure*" and "*holy*" nowhere appear in the New Testament. In two instances in Hebrews the superlative degree—"holiest" occurs, but these are mistranslations—the Greek being in the positive degree. If a thing is pure it is pure; just as a round thing is round.

Purification, therefore, cannot be partial work; no more than sound meat can be tainted.

In this connection let us note the following passages in Thessalonians: "*The very God of peace sanctify you wholly.*" Some have thought that this implies two kinds of sanctification, the one incomplete and the other complete.

But this theory is a distortion of this text. In the Greek the sentence is simply intensified or emphasized by the adverb that is translated "wholly." Rather than intimating that there are degrees in sanctification, the Apostle in this text emphasizes the truth that entire sanctification is the only species of holiness contemplated by the sacred writers. So far as the Old Testament is concerned, the word holiest nowhere occurs in it; and "holier" only once; and then only to disapprove of it.

*Sec. 80. Wonder Land.*—When by faith we are "cleansed from all filthiness of the flesh and spirit," through the atoning blood of Christ; we then enter a wonder land, and are given a personal knowledge of the existence of God, from whose high and holy standpoint "*all things*" through the sacrifice of his Son, are as pure as the perennial mountain snow, or the coral at the bottom of the sea; and thus by attending Divine reasoning, verify the promise: "Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

And we are also able to perceive the meaning of the prophecy in Daniel: "Many shall be *purified*, made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the *wise shall understand*."

*Objectively* then all things are holy; "but he that esteemeth anything to be unclean, to him it is unclean;" and no man can pass from subjective unholiness, until by faith he lays hold of the great objective truth, that the blood of Christ purifies all things in the sight of the High and Holy One, who inhabiteth eternity; whose vision is broader than ours—his omnipotence, enabling Him to bear the burden incident to his omnipresence and omniscience.

*Sec. 81. The Difference in Men.*—In the sight of the pan-agnotic Creator, the difference in men is not a ques-

tion of holiness; for to a pure God, all things are, and must be pure.

The difference in men consists:

(1) In their faith; whether they have confidence in Christ; or are void of faith in a crucified and risen Savior.

(2) In their parentage; whether they are children of Christ or of the devil.

(3) In their dispositions; whether they are kind and truthful, or unmerciful and false.

(4) In their religion; whether they venerate, praise and thank God; or are unthankful and indifferent to the God of all grace and mercy.

(5) In their conduct; whether they are harmless as doves; or destructive as serpents.

(6) In their spirits; whether they are peaceful and serene; or are troubled and in unrest.

Many other distinguishing characteristics could be pointed out from the Scriptures, but the foregoing will suffice to show that there are sufficient grounds of classification other than holiness and unholiness.

*Sec. 82. Pan-agnetism not Antinomianism.*—A wolf or tiger is killed not because *Feræ Naturæ* are impure or unholy, but because they are destructive; and they are exterminated just as we would thorns, briars and thistles; and the body politic has and should have the same right to deal with the incorrigible enemies of civil society, because the *law* of self preservation authorizes the destruction of a wolfishly disposed phenomenon, whether it be quadruped or biped.

Hence the theory of universal objective holiness, *through the atoning blood of Christ*, is not a shelter for desperate men, nor cloak of maliciousness, nor prop of antinomian heresy.

In speaking therefore of the highway of holiness, the prophet Isaiah says: "No lion shall be there, nor any ravenous beast go up therein." That is to say, that rapacious men are shut off from the power to attain unto *purifying faith*.

This power is given, according to the Scriptures, just quoted, only to those who desire to lead harmless lives. Hence the malignant remain impure in their own estimation, and think only evil continually, and look upon death with horror, because in their pessimistic sight, there is nothing pure nor good.

But on the contrary, a profound mind like the apostle Paul exclaims: "O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

*Sec. 83. Holiness de facto.*—Reference has been made to the doctrine that the blood of Christ has purified all things. There is ample support for this creed in the Scriptures.

In the epistle to the Hebrews it is said: "God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also he made the worlds; He being the brightness of his glory; and the express image of his person, and upholding all things by the word of his power, when He had by himself *purged* our sins, sat down on the right hand of the majesty on high."

In Acts it is recorded:

"Peter went up upon the house-top to pray about the sixth hour; and he became very hungry and would have eaten; but while they made ready he fell into a trance, and he saw heaven opened, and a certain vessel descended unto him, as if it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him: 'Rise Peter kill and eat.' But Peter said: 'Not so Lord; for I have never eaten anything that is common or unclean.' And the voice spoke unto him again the second time: 'What God hath cleansed call not thou common.'"



Again in Hebrews: "Once in the end of the world hath He (Christ) appeared to take away sin by the sacrifice of himself."

Luke 11:37: "A certain pharisee besought him to dine with him; and He went in to sit down to meat. And when the Pharisee saw it he marveled that He did not first wash before dinner. And the Lord said unto him: 'Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not God that made that which is without make that which is within also? But rather give alms of such things as ye have and behold all things are clean unto you.'"

Also in John 17:17: "Sanctify them through thy truth; thy word is truth."

From such Scriptures as these it is apparent that one of the objects of Christ's mission was to reveal to the world the great objective truth that "All things are made by him and without him was not anything made that was made," and all his works are holy.

And it was designed that this truth should purify all that would receive it by faith; and the Divine record was so constructed as to produce credence in the minds of those who should be endowed with the power to believe it. And as before shown, the history of the cross is of the essence of this faith-producing record; and thus the blood of Christ is an essential element in human purification.

And not only so but it has been shown, we do not impute impurity to any but the criminally responsible; and inasmuch as Christ died for the sins of the whole world, that responsibility has been met by his expiation; and there is nothing left then concerning which to predicate impurity.

Hence the Scriptures declare: "The blood of Jesus Christ his Son cleanseth us from all sin."

"Behold the Lamb of God which taketh away the sin of the world."

"In that day there shall be a fountain opened to the

house of David, and to the inhabitants of Jerusalem for sin and uncleanness."

"He was wounded for our transgressions; bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed."

"I know and am persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth anything to be unclean to him it is unclean."

We thus are delivered from *legal defilement* by faith in the all cleansing power of the blood of Christ; *i. e.* we become sanctified or purified *de jure*, under the *Law of Faith*.

But it is nevertheless true that our thoughts are not always exalted; and unconventional words enter our minds; or are suggested by uncultivated associates.

While we may not call these impure or unclean in the sense of corruption or defilement, yet the mind and heart often needs to be washed as much as a beautiful paved street needs to be cleansed of the mud and debris that accumulates upon it.

In cleansing the human spirit and bringing back the mind from by and forbidden paths, the work has to be accomplished by cleansing the muddy imagination; and there is no process so potent as the contemplation, by the eye of the mind, of the blood flowing from the wounds of Christ while hanging on the cross. Such a use of this fountain for uncleanness corrects the imagination, destroys any sinful propensity and saves the soul from the perverse wandering of the mind and heart, and by the *law of association of ideas* expels the troublesome, unconventional idea, and in lieu of the afflicting billingsgate introduces the noblest and most exalted thought and fills the heart with peace and blessing of sanctification, not merely legal or theoretical but experimental or *de facto*.

There is a singular power over a morbid, abnormal or perverted mind by turning the imagination to the scenes of Calvary, including the scourging and the acanthine

crown in the Praetorium as well as the blood shed on the cross.

The writer has had some successful and interesting experience in the treating of the insane in this manner; observing of course the principles of hygiene so far as possible in other respects.

It is not too much to say that science is in the infancy of the development of this subject.

It is certain in the mind of the writer that there is great power over disease both of mind and heart and also the body, in the contemplation of the flowing blood of Christ, especially when connected with a just apprehension of the purposes of sanctification involved in the crucifixion.

If there is healing power in the truth, what greater therapeutic truth can possess the mind than the fact of the cross—the greatest in human history—the keystone of all annals. The fact that the remedial power of the blood of Christ is a mystery, is no argument against this great remedy, unless we are able to solve all the mysteries constantly arising in the wonderful profession of medicine.

## CHAPTER XV.

### CHRISTIAN PERFECTION.

*Sec. 84. A Scriptural Doctrine.*—That a perfection of some kind is taught in the Scriptures, is shown by passages such as the following: "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

"Be ye therefore perfect, even, as your Father in heaven is perfect."

"Teaching every man in all wisdom, that he may present every man perfect in Christ Jesus."

"Till we all come in the unity of the faith and of the knowledge of the son of God, unto perfect man."

There may be a controversy as to the meaning of the word perfect; but the above and many other passages clearly teach that there is a state described by the word *perfection*, whatever it may mean, that is attainable.

It should always be remembered, however, that it does not mean infallibility or unerring judgment. The liability to mistakes never deserts the Christian in this life.

*Sec. 85. Definition and Classification.*—The Greek word "*teleios*" translated "*perfect*" in the Scriptures, is defined in the Greek Lexicon to mean "*completed*," "*finished*," "*full-grown*." In Heb. 5:14, it is translated "*full age*."

Christian perfection, therefore, is simply Christian manhood, as contra-distinguished from Christian infancy. "First the blade, then the ear, then the full corn in the ear."

According to the classification adopted in this treatise, the subject naturally divides itself into three branches: (1) Mature Faith; (2) Mature Love; and (3) Mature or Perfect works.

The two last are reserved for the Second and Third parts of this work, as outlined in Sec. 10. At present we have to do only with the subject of mature or perfect faith; and should remember that so far as this branch of the subject is concerned, *Christian Perfection* and *Christian Maturity* are synonymous.

*Sec. 86. Perfect Faith.*—While finiteness cannot fully explore all the labyrinths of the infinitely Divine nature, yet we may acquire such knowledge of God as to enable us to fashion our character in his image.

Although such conceptions of God are not exhaustive, yet they are mature in the sense that our faith has so developed that we bear the fruit of a reasonably fair apprehension of the attributes of the Creator so far as we practically have to do with them.

It is believed that there is alathiastic power in a creed firmly holding that the following are among the attributes of God: Truthfulness, mercifulness, loving-kindness, faithfulness, humor, playfulness, fidelity, honesty, integrity, justice, reasonableness, patience, endurance, forgiveness, omnipotence, omnipresence, omniscience, decorum and holiness; especially where this creed is based upon the evidentiary fact that God raised Jesus Christ from the dead.

There seems to be no reason to doubt that such a believer ranks in the sight of God, among those who have attained the dignity of Christian manhood.

But it should always be remembered that the operation of all the Divine attributes are modified or affected by the attribute of *mystery* that necessarily inheres in infinity.

When therefore we are considering the Divine nature, we should not lose sight of the attribute of mystery. For example, when considering Divine mercy, we should remember, that this quality is modified by mystery. This



caution is here given, because we are liable to be misled, if we consider one quality of the Divine nature, separate and apart from the others, not even excepting the quality of mercy. Sometimes it is true, the Divine mercy is plain and palpable. Other times it is so involved in mystery, we must search to find it.

Perfect faith, however, holds that there is mercy in every phenomenon; even though it be so obscured or concealed, as to be beyond mortal sight, far out in the unsearchableness of God.

*Sec. 87. Growth Essential to Christian Life.*—That Christianity begins with spiritual germination, we have seen in the section on Regeneration. That growth is essential to its subsequent life appears in the preceding sections of the present chapter. Alathiasis therefore requires us to seek to be in harmony with the Scriptures, which say: "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ;" "Till we all come into the measure of the stature of the fullness of Christ."

To enforce this thought, it should be observed that we approach unto perfect faith, in proportion to our forming true conceptions of God; or according as we harbor correct ideas or conclusions as to the Divine nature. Hence perfect faith is a means of grace, and tends to health; for as already seen in Sec. 17:

*"As a general rule, with exceptions involved in mystery, the secret of a healthy, happy life inheres in the pursuit of true religion, consisting of true conceptions of the nature of God; and avoiding the shipwrecks of irreligion, that does not believe in the existence of God on the one hand, and of false religion, that has erroneous conceptions of God on the other hand."*

How important it is then, that we should grow in faith-knowledge as rapidly as possible. The personal experience of Divine grace goes hand in hand commensurately with the increase of our faith-knowledge.

This growth in knowledge and grace may be and sometimes is slow. But Divine mercy can hasten it. And in

fact as hereafter seen in Sec. 249, without mercy, there is little or no grace.

*Sec. 88. Characteristics of Christian Perfection.*—There are several passages of Scripture that mention certain qualities pertaining to Christian manhood. By a collation of some of them, we may derive at least a general view of this important subject.

(1) *Heb. 5:14.*—In this chapter, the apostle Paul, distinguishing between babes in Christ and full-aged Christians, says that the latter are those “who by reason of use have their senses exercised to discern both good and evil.”

The Greek, *gumnazo*, that is here translated “*exercised*,” is the word from which we derive the English word *gymnast*. This spiritual athleticism developed by experiencing the results of good and evil in this world, is also referred to in the twelfth chapter of Hebrews, as follows: “Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward, it yieldeth the peaceable fruit of righteousness unto them, who are exercised (made gymnasts) thereby.”

The power then to discern good and evil, is born of experience and its acquirement is attended with at least some suffering; for in the fifth chapter of Isaiah, it is said: “Woe unto them that call evil good, and good evil.” It would seem from this passage that the discerners of good and evil must meet with more or less affliction in the acquisition of his discriminating power. But when the power to discern good and evil is developed, its possessor is classed among those who have attained unto scriptural perfection.

(2) *2 Cor. 7:1.*—“Having therefore these promises, dearly beloved let us cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.”

The conflict between good and evil in each human soul never ceases until we learn to derive good from all things, including what is called evil.

Panagathism then requires us not only to discern evil but to utilize it. And so does panagnotism; or the doctrine of universal purity. "Perfecting holiness" then would seem to involve simply such growth in scriptural research as to enable us to recognize universal utility and consequently universal purity. Panagnotism and panagathism are therefore both ear-marks of Christian perfection. The possessor of such a creed is no longer a babe in Christ. He has attained to Christian Manhood. He needs milk, it is true; but he can eat strong meat, as well.

(3) *1 Peter 5:10*.—"But the God of all grace, who has called us unto his eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

We have here presented to view, the thought that Christian perfection is marked by stability of mind, strength of character, and tranquility of spirit.

In a previous section, the destructive consequences of instability are pointed out. It only remains now to observe that double-mindedness is characteristic of impurity. "The double-minded man is unstable in all his ways." Sanctification, holiness or panagnotism cannot be reached by faith, unless we become stable.

If we stand by our convictions the truth will gradually dawn upon us, like a survey proceeding from stake to stake; and we will soon enter the wonderland of heart purity. But if we vacillate we will always be in danger of missing our course and be lost in unbelief on the one hand, or religious insanity on the other hand.

Strength of character and tranquility of spirit are founded upon stability of opinion; and hence these three qualities seem to be the acme of Christian perfection, having tranquility for the cap sheaf. Hence Christ says: "Let not your heart be troubled; ye believe in God, believe also in me." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

And the apostle Paul, speaking of the same subject, says: "There remaineth therefore a rest to the people of

God. Let us hasten to enter into that rest." In another epistle he says: "Study to be quiet." The hygienic value of this spirit will appear when we remember that those that are habitually free from perturbation of spirit, are generally healthy.

"Thou wilt keep him in perfect peace, his mind stayed, because he trusteth in thee." "Peace I leave with you. My peace I give unto you,"—"The peace of God which passeth all understanding."

(4) "*The Spirits of Just Men Made Perfect*.—These are they that inhabit the city of the living God. It should be noticed from this text that justice is essential to Christian perfection; and yet it is not the whole of it; as hereafter more fully explained, it is only the foundation of Christian character.

"Just men made perfect," implies that they are first just and then they go on to the completeness of character. A man who in his dealing with transgressors, so tempers justice with mercy as to correct and save rather than condemn and destroy them, is a perfect man in the scriptural sense of that term. All other Christian graces will cluster around him, in glorious halo.

## CHAPTER XVI.

### PRESENT SALVATION.

*Sec. 89. Defined.*—The Greek word *soteria*, that is translated *salvation*, frequently occurs in the New Testament, and is applicable to three classes of cases: (1) *Protection from Danger*; as in the case of those who are not exposed to pernicious influence. This is called the *grace of prevention*.

(2) *Preservation in Danger*; as where one is exposed to injury but is sustained in the hour of his trial or peril. This is called *sustaining grace*.

(3) *Deliverance*; as in the case of one who has fallen into sin, disease or other calamity, and is restored, healed or made whole. This is called *healing grace*.

The term *salvation*, therefore, is so broad in its significance that when the Scriptures treat of the subject they are frequently obscure as to what we should be saved from; *i. e.* what precise form of salvation is contemplated in the given text. This often can only be determined from an examination of the context and a collation of cognate Scriptures.

In general, however, it will be found that the term *salvation* is applicable to wherever man needs *protection, preservation or deliverance*.

The discussions (and Scriptures cited in the following sections of this chapter,) of specific subjects of salvation will serve to more clearly bring out the meaning and scope of the sacred writers in relation to this question.

*Sec. 90. Salvation from Evil or Sin.*—The conclud-



ing paragraph of the Lord's Prayer is: "*Deliver us from evil.*"

In section 70 we have seen that evil divides itself into three parts: (1) Past Evil; (2) Present Evil; (3) Future Evil.

It is manifest that no salvation is needed from past evil except that portion of the consequences thereof, existing in the present or to use the terse expression of the apostle Paul: "In the now time."

So far as *present* evil is concerned, we need to be saved from both it and its consequences.

All the salvation needed, concerning *future* evil and the future consequence of *past* and *present* evil, is to be delivered from worry or trouble arising from anticipation of the "wrath to come." This foreboding the future is destructive. The *wrath to come* is our greatest enemy; but it should not be, for it exists only in the imagination.

We do not need to fear the *wrath to come*. Whatever wrath strikes us, can only overtake us in the *now time*.

*Present Salvation*, then, is all that we need or can enjoy. "Behold, *now* is the accepted time; behold *now* is the day of salvation.

"*Today*, if ye will hear his voice, harden not your hearts."

"Exhort one another daily, while it is *called today*."

"Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that He might deliver us from this *present evil* world."

"God is our refuge and strength, a very *present help* in trouble."

*To deliver us from evil*, then, is a great or small work, according to the view we take of the subject. If all evil past, present and future, is rolled upon us at once, like Ossa, and Olympus, piled upon Pelion, our deliverance is a mighty work.

But it is manifest that if wrath is taken in morsels, as we do daily bread, it becomes so inconsiderable as to reduce a mountain to a mole hill; and practically deliver us from

evil. It is a legal maxim: "*lex non curat de minimis.*" And the reason of this is that trifles do not need to be cured. So all trouble taken in daily segments becomes so trifling as to practically disappear. The perception of this truth delivers us from evil; for it substantially abrogates the *consequences* of evil.

This doctrine should not be construed as sustaining the Antinomian heresy of license to do evil, or power to sin with impunity. The power to promptly heal disease or repair an injury is no reason why we should incur Divine wrath. While *healing* grace is good yet *preventing* grace is better; for it is a true proverb:

"*An ounce of prevention is worth a pound of cure.*"

If the mind is not engaged in the mental process of minimizing evil, it can be engaged in other forms of usefulness. Let us then avoid sin, to the best of our ability; but when we do fall, and wrath overtakes us, let us promptly avail ourselves of the *alathiastic* power, inhering in the text: "Sufficient unto the day is the evil thereof."

And let us do so with the full assurance that the blood of Christ has removed all legal obstacles to our salvation from the consequences of our sins.

*Sec. 91. Scriptural Quotations Illustrative of Salvation.—*

(1) *From Violence.*—Psalms 22:19-21. "Be not thou far from me, O Lord; O my strength haste thee to help me. Deliver my soul from the sword; my darling from the dog. Save me from the lion's mouth."

Psalms 7:1. "O Lord my God, in thee do I put my trust; save me from all that persecute me."

Psalms 59:1-2. "Deliver me from mine enemies, O my God: Defend me from them that rise up against me."

(2) *From Temptation.*—2 Peter 2:9. "The Lord knoweth how to deliver the godly out of temptation."

Mat. 6:13. "Lead us not into temptation."

1 Cor. 10:13. "There hath no temptation taken you but such as is common to man; but God is faithful; who will not suffer you to be tempted above that ye are able;

but will with the temptation, also make a way to *escape*, that ye may be able to bear it."

(3) *From Affliction*.—"Is any among you afflicted let him pray."

"*The prayer of faith* shall save the sick, and the Lord shall raise him up."

Psalms 118:27. "Thou wilt save the afflicted people; but will bring down high looks."

Psalms 119:153. "Consider mine affliction and deliver me; for I do not forget thy law."

Psalms 103:2-4. "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

(4) *From Poverty and Great Riches*.—

Mat. 13:22. "He also that received seed among the thorns, is He that heareth the word; and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful."

Prov. 30:8-9. "Remove far from me vanity and lies; give me neither poverty nor riches; feed me that food convenient for me; lest I be full and deny thee and say: 'Who is the Lord?' Or lest I be poor and steal and take the name of God in vain."

(5) *From False Religion*.—

Psalms 119:104. "Through thy precepts I get understanding: therefore I hate every false way."

Mat. 7:15. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are as ravening wolves."

Mat. 24:11. "And many false prophets shall arise, and shall deceive many."

Mat. 24:23-24. "Then if any man shall say unto you, 'Lo, here is Christ, or there;' believe it not."

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

1 John 4:1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

2 Peter 3:15-16. "Our beloved brother Paul, also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstabled wrest, as they do also the other Scriptures, unto their own destruction."

(6) *From the Commission of Sin.*—

2 Peter 1:5:11. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom our Lord and Savior Jesus Christ,"

Jude 24:25. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty dominion and power, both now and forever, Amen."

1 Thess. 5:23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Phil. 1:15. "That ye may be blameless and harmless,

the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

(7) *From Foolishness and Lunacy.*—

(a) James 1:5. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

2 Chron. 1: 8-12. "And Solomon said unto God, Thou hast showed great mercy unto David my father and has made me to reign in his stead.

"Now, O Lord God, let thy promise unto David my father be established; for thou hast made me king over a people like the dust of the earth in multitude.

"Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people that is so great?

"And God said to Solomon, because this was in thine heart, and thou hast not asked riches, wealth or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself; that thou mayest judge my people over whom I have made thee king:

"Wisdom and knowledge is granted to thee; and I will give thee riches, and wealth and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

Prov. 8:5. "O ye simple, understand wisdom, and ye fools, be ye of an understanding heart."

Prov. 8: 11. "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

Psalms 119:9. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

Psalms 119:67. "Before I was afflicted I went astray; but now I have kept thy word."

Psalms 119 71. "It is good for me that I have been afflicted; that I might learn thy statutes."



Psalms 119:130. "The entrance of thy words giveth light; it giveth understanding unto the simple."

Psalms 19:7. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

(b) Math. 4:24. "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

Math. 17:14-18. "And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying,

"Lord, have mercy on my son; for he is a lunatic, and sore vexed, for oftentimes he falleth into the fire, and oft into the water.

"And I brought him to thy disciples, and they could not cure him.

"Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

"And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour."

(8) *From Trouble.*—

Psalms 31:9. "Have mercy upon me, O Lord, for I am in trouble."

Psalms 25:22. "Reedeem Israel O God out of all his trouble."

John 14:1 "Let not your heart be troubled; Ye believe in God believe also in me."

Math. 6:34. "Take no anxious thought for the morrow."

Hebrew 13:6. "The Lord is my helper, and I will not fear what man shall do unto me."

Psalms 53:5. "The chastisement of our peace was upon him."

Luke 1:68-71 "Blessed be the Lord God of Israel for He hath visited and redeemed his people. And hath

raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of the holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us."

(9) *From Wrath, Judgment and Justice.*

Heb. 3:2. "In wrath remember mercy."

Rom. 5:8-9. "Being now justified by his blood, we shall be saved from wrath through Him."

Math. 3:7. "O generation of vipers who hath warned you to flee from the wrath to come."

1 Thes. 5:9. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

John 3:36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Col. 3:5-8. "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, immoderate affection, evil concupiscence, and covetousness and idolatry: For which things sake the wrath of God cometh on the children of disobedience: In the which ye also walked sometime, when ye lived in them, but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communications out of your mouth."

1 Tim. 2:8. "I desire therefore that men pray everywhere, lifting up holy hands without wrath and doubting."

Mat. 7:1-2. "Judge not that ye be not Judged: For with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Luke 6:37. "Condemn not and ye shall not be condemned."

Psalms 18:25. "With the merciful thou wilt show thyself merciful."

Mat. 5:7. "Blessed are the merciful for they shall obtain mercy."

James 2:13. "He shall have judgment without mercy,

that hath showed no mercy; and mercy rejoiceth against judgment."

Psalms 89:14. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thee."

Roms. 3:23-26. "The righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; \* \* Being justified freely by his grace through the redemption that is in Christ Jesus: \* \* To declare, at this time his righteousness: that He might be just and the justifier of him that believeth in Jesus."

(10) *From Hell, Perdition, Destruction and Death.*—

2 Samuel 22:2-7. "The Lord is my rock, and my fortress and my deliverer: The God of my rock; in Him will I trust; He is my shield, and the horn of my salvation, my high tower, and my refuge, my Savior: thou savest me from violence."

Psalms 18:3-6. "I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of Belial made me afraid; the sorrows of hell compassed me about; the snares of death came before me; in my distress, I called upon the Lord and cried to my God; and He did hear my voice out of his temple, and my cry did enter into his ears."

Prov. 15:24. "The way of life is above to the wise, that he may depart from hell beneath."

Math. 23:33. "Ye serpents, ye generations of vipers, how can ye escape the damnation of hell?"

Rev. 1:18. "I am He that liveth, and was dead; and behold I am alive forevermore; and I have the keys of hell and of death."

1 Tim. 6:9-11. "They that will be rich, fall into temptation, and a snare, and into many hurtful lusts, which drown men in destruction and perdition."

2 Peter 3:7. "The day of judgment and perdition of ungodly men."

Heb. 10:38-39. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure

in him. But we are not of them who draw back unto perdition, but of them that believe unto the saving of the soul."

Math. 7:13:14. "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

Rev. 21:4. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

John 8:51. "Verily, verily, I say unto you, if a man keep my saying he shall never see death."

1 Cor. 15:54. "Then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ." \*

*Sec. 92. The Scriptural Plan of Salvation from Sinful Habits.*—Nearly if not quite all questions of salvation center around the problem of deliverance from sinful habits; for in the Scriptures every good thing is promised to the over-comer. Occasional or incidental sins or falls are not so grave; it is the sinful proclivity or evil bent of the mind that demands serious consideration.

In general it may be said that the power to overcome a sinful disposition can only be acquired by the frank acknowledgement of the truth in regard to the existing defect in any given case.

General acknowledgement of sin, however, will not suffice. To say that one is a sinner is a mere glittering generality. He must be specific. He will never abandon any given sin unless he persistently acknowledges that particular sin. It is not necessary however that this confession should be to another human being. It is sufficient if one acknowledges his sin to himself or to his God.

In the accomplishment of Christian reform in others it

requires great skill to secure the proper acknowledgement. Hence the apostle Paul says: "The servant of the Lord must not strive; but be gentle unto all men; apt to teach, patient; in meekness instructing opposers; if God peradventure will give them repentance to the acknowledging of the truth; that they may recover themselves, out of the snare of the devil, who are taken captive by him at his will."

It follows, therefore, that the scriptural plan of salvation is through the truth.

Just in proportion as we fail to believe or understand the truth, *pro tanto*, are we in perdition; or its equivalent, damnation.

We cannot acknowledge the truth unless we know it; *i. e.* unless we are acquainted with it either by personal knowledge or faith-knowledge.

The failure to observe the truth is equally destructive whether proceeding from ignorance or willful disobedience; for all departure from the truth tends either to the insane asylum or to the penitentiary; and there is not much difference between those thorny routes; for "The fools mouth calleth for strokes" and "the way of the transgressor is hard."

Let it always be remembered that he who can believe on the authority of the Divine word that this or that thing is sin, can avoid it; and hence is blessed in believing without seeing. But he who must see before he believes is liable sooner or later to run against the thorns; for where the truth is not discerned by faith, it can only be learned by experience at least quasi-damnatory in character.

This quasi-condemnation seems to be at least in part contemplated when Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God. And this is the condemnation, that light is



come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that *doeth truth* cometh to the light, that his deeds may be manifest, that they are wrought in God."

The importance of the *truth*, therefore, in the scriptural *Plan of Salvation*, cannot be over estimated; and the esteem in which it is held by the sacred writers will appear from the following collation of some of the principal texts on this subject:

Psalms 119:130. "The entrance of thy words giveth light; it giveth understanding unto the simple."

2 Tim. 1:7. "God hath not given us the spirit of fear; but of power, and of love and of a *sound mind*."

2 Tim. 1:13. "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus."

2 Thes. 2:10:13. "They (that perish) receive not the *love of the truth*, that they might be saved. And for this cause God shall send them *strong delusion*, that they should believe a lie: That they might all be damned who *believed not the truth*, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to *Salvation* through sanctification of the spirit and *belief of the truth*."

Roms. 2:8-10. "But unto them that are contentious, and *do not obey the truth*, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour and peace to every man that worketh good."

Eph. 6:14. "Stand therefore having your loins girt about with truth."

Prov. 3:1-4. "My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life and peace shall they add to thee."

“*Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and wisdom, in the sight of God and man.*”

John 8:32. “The truth shall make you free.”

John 17:17. “Sanctify them through thy truth. Thy word is truth.”

## CHAPTER XVII.

### CONCERNING CERTAIN DIVINE ATTRIBUTES.

*Sec. 93. Subjects of Inquiry in this Chapter.*—In former sections reference has been made to the value of true conceptions as to the Divine nature, and many of the qualities, with which we have to do, have been enumerated; especially, those, of which, a full-grown Christian may be presumed to have some knowledge.

Three of these qualities come up for review in the present chapter, *viz.*: Omnipotence, Omnipresence and Mercifulness; having in view, more particularly, the alatiastic value of such knowledge; especially of the quality of the Divine mercy; which as hereafter shown in Section 215, is of inestimable importance, and the only kind of knowledge in which it is safe to glory.

*Sec. 94. Omnipotence.*—When the Scriptures speak of the Almightyness of God it is not meant that the Supreme Being has power to do wrong; but simply that He has power to do whatever he desires to do, and that his desires are always right. Hence all the faith that Christ required of the blind man was: “*Believe ye that I am able to do this?*”

So powerful was this species of faith, that it availed even where it existed only in a conditional form, as in the case of the leper who said: “Lord if thou wilt thou canst make me clean.” Jesus responded apparently with avidity: “I will (*thelo*) be thou clean.”

The awful power of Christ was moved by the faith that saw that his cure rested in the Divine will. Such a faith

was then and is now frequently able to overcome the forces of or reasons for leprosy, whatever they may be. One simple word from God—Thelo—can banish disease from this planet.

There is a passage in Revelations that seems to indicate that such a blissful consummation is in store for our race: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, *for the Lord God Omnipotent raineth.* Let us be glad and rejoice and give honour to Him; for the marriage of the Lamb is come and his wife hath made herself ready. And I John saw the Holy City New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and He will dwell with them and they shall be his people and God himself shall be with them and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying, *neither shall there be any more pain,* for the former things are passed away."

*Sec. 95. Omnipresence.*—The text last quoted involves the idea of the omnipresence of God, and hence, by way of supplement to the last section, some further suggestions should be made in relation to the power of faith in Divine ubiquity.

It should be premised that the *circumstances* of a case change "in the twinkling of an eye," so as to make it good for God to heal a patient in a given case. Whenever one that is sick or some one for him heeds the direction to pray in affliction; this *prayer* is a new factor in the case that may be sufficient.

The *confession* of the faith of the two blind men was such an addition to the condition of things surrounding their cases as to make it proper that they should be healed.

The problem in each case is to find out the additional

circumstance necessary to bring the healing of the patient within the purview of healing grace.

This search for the one thing needful, is always interesting. The patient goes on, step by step, from circumstance to circumstance, until finally he overcomes the reason for his affliction whatever it may be. Sometimes the one thing lacking is found to have been *consciousness of the presence of God*; and the patient rejoices in the memory of the tribulation that caused him to seek and find the living God and harmonize himself with the infinite circumstance, viz: the fact that he lives and moves and has his being in an omnipresent God; that underneath him are the everlasting arms and the eternal God is his refuge.

It must be that this creature of circumstances will be affected in all that he says and does by this pervading presence; and God himself must be affected by the fact that a human being has awakened to such a consciousness.

How sudden and marked the change when a king *incognito* is unexpectedly discovered. His former careless associates now treat him with reverence and circumspection, and he who a moment before was content to mingle without recognition, with the multitude, now becomes concerned for the honor of his crown and the dignity of his station. And so when one awakens to the everlasting presence of the King of the universe, it must be that both the Creator and the creature will feel the necessity of adaptation to these changed relations.

It is only when the Great Physician was *incognito* that He could pass by the afflicted. But when his Divine presence was discovered, He must heal, or do violence to his own benign nature. Hence Christ, as long as He remained visible, healed all that came to him. When He wished to cease his work, He withdrew from the multitude, or in some miraculous manner disappeared. So now a patient desiring Divine relief, who by faith lays hold of the fact of God's mysterious presence, is in a situation that appeals powerfully to the beneficence of God, and important results always follow.



*Sec. 96. Omniscience.*—The knowledge of God is correlated by its universality to the subject discussed in the last section. In fact, omniscience inheres in the idea of intelligent omnipresence; hence there is power in faith in the all-knowledge of God.

The connection between the power and knowledge of God is recognized by the Psalmist when he says: "Great is our Lord and of great power; his understanding is infinite."

The wisdom and knowledge of God are abundantly affirmed and enforced in the scriptures. This would not be if it were not important that we should believe in the infinite understanding of God, and if great power did not reside in such a faith.

In fact faith in omniscience is essential to faith in panagathism because if we doubt the infinite wisdom of God, we have no foundation for a panagathic creed.

Strange as it may appear there are murmurers who exalt themselves above all that is called God, and practically affirm that in the creation and government of this world God has not acted wisely.

The logic of such a position leads to pessimism with all its disastrous results under the *Law of Faith*.

There is therefore alathiastic power in a daily, fervent prayer to besaved from calling in question infinite Wisdom. Otherwise we are in danger of becoming wise in our own conceit—a state that Solomon declares to be more hopeless than that of a fool.

We should, however, beware of the idea that *Omniscience* requires us to believe in predestination, forordination, or fatalism. That God knows all things past and present we may safely assume. We may also readily believe that He has made decrees that certain specific events will take place in the future; and thereby knows that they will occur. It, however, involves a contradiction in terms to say that God knows every thought He will think, and every feeling He will feel, throughout all eternity; for that would be limiting infinity. . Whatever

is known is limited or defined. The mystery of God is infinite; and it therefore seems that God will never cease to be a mystery both to himself and to his creatures. What will be the Divine decrees then in the endless ages to come cannot be known without limiting the illimitable.

Inasmuch, then, as God cannot foreknow all his thoughts and emotions in the infinity to come, it follows that He need not know and probably does not know every act that will spring from the Divine thought and heart in the infinite future.

In order to predicate omniscience of the Divine being, it is only necessary to affirm that He knows all things that *are*—all the truth that *now is*, including the Divine memory of the past and the Divine purposes as to the future. Beyond this neither the scriptures nor reason require us to go; for there is nothing in the Divine word declaring that God has mapped out his own course throughout all eternity.

That there has been predetermination, concerning both certain nations and certain men in this world, cannot be doubted. We are bound to believe that the Jews are a prophetic people; and that Christ is a lamb slain from the foundation of the world. We may also believe that the careers of such men as Napoleon, Washington and Grant are part of a plan conceived in the indefinite past. But when we come to consider what shall be the future of each created intelligence, throughout the future infinity, we may well say that that must be left to the future thoughts and feelings of God, which may be now unknown to any intelligence, whether created or self existing.

This view is important, for, without some such idea as this, we are not *free agents*; and are liable to drift into some form of fatalism; which holds that "everything is frozen up from eternity, and the bottom is knocked out of accountability."

Jesus, the highest exponent of Divine nature, that this world has ever seen, marveled at the faith of the

Centurion, which shows that it was unexpected and surprising. It is therefore not incredible that God himself, may, from time to time be surprised not only at the developments of his own mystery, but at the developments in man created in the image of that mystery.

Let us then believe that we are to a certain extent the architects of our own fortunes, and that no fatalistic hands can limit the growth of glory to which we may attain. "*What thy hand findeth to do, do it with thy might;*" and at the same time seek the supplementary grace of God, by the practice of every known means of grace, including faith, prayer and good works.

*Sec. 97. Divine Mercy.*—Technically speaking, *Mercy* is an inclination to forego justice; but in a broader sense it denotes a mild, benign spirit that is disinclined to cruelty or unnecessary severity.

It is important to believe that mercifulness is a Divine attribute; for as already seen under the *Law of Faith*, if we do not believe in the mercy of God, cruelty is likely to attend our situation in life; if for no other reason, because we ourselves will be harsh or severe, if there is no loving-kindness in the God we worship; as we cannot conceive that man can be better than his God.

The proofs of Divine mercy abound both in nature and revelation.

(1) *In Nature.*—The provisions for man's sustenance and comfort are so abundant as to make it impossible to avoid the conviction that the Creator is generous, liberal and benignant.

The remedies for disease that everywhere abound show the Divine compassion for the sick and afflicted.

The boys and girls playing in the streets of our cities and towns are proofs of the good humor of God, or He would not have created such phenomena.

The babe in its mother's arms and the maternal affection lavished upon it can leave no doubt of the loving-kindness of Him who blesses the world with such hallowed influence.

That there are phenomena in nature which tend to conceal Divine love and to rebut the theory of Divine mercy, may be admitted, if merely a superficial view is taken. But there is reason to believe that there is no phenomenon, however severe it may seem to be, but what can be shown in some way to contain mercy. In the section on Pan-agathism we have shown that goodness pervades all things. It may be necessary to search to find the good in some cases; and also to find the mercy. But however hidden the Divine benignity may be, the searcher will find it; sometimes possibly running mysteriously through a given phenomenon like a vein of precious gold.

The cruelty our Savior endured on the cross, together with the heartlessness exhibited by his crucifiers and the spectators of that terrible event, it must be admitted, tend to prove that the omnipresent God who stood by and suffered that awful exhibition of human malignity, is a stranger to mercy.

But when we consider the unspeakable blessings that have been poured out upon this world through the preaching of the cross, it is impossible to doubt that Christ was forsaken for a small moment for the purpose of everlasting mercy to mankind.

With this conspicuous instance of an overruling Providence other illustrations are unnecessary, although they could be multiplied indefinitely; for they abound on every hand.

(2) In Revelation the averments of Divine mercy in the scriptures are exceedingly abundant and precious.

In Dr. Young's Concordance there are over four hundred citations from the sacred writings on the subjects of forgiveness, loving-kindness and mercy.

The following are specimens of these gems:

Mat. 5:7. "Blessed are the merciful; for they shall obtain mercy."

Psalms 86:5. "Thou Lord, art good, and ready to forgive; and plenteous in mercy, unto all them that call upon thee."

Psalms 57:9-10. "I will praise thee O Lord, among the people; I will sing unto thee among the nations, for thy mercy is great unto the heavens, and thy truth unto the clouds."

Mat. 6:14. "If ye forgive men their trespases, your heavenly Father will also forgive you."

Eph. 4:32. "Be ye kind to one another tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Psalms 103:17 "The mercy of the Lord is from everlasting to everlasting upon them that fear (Hebrew, yare-revere) him, and his righteousness, unto children's children."

Psalms 85:10. "Mercy and truth have met together; righteousness and truth have kissed each other."

Psalms 107:1. "O give thanks unto the Lord, for He is good; for his mercy endureth forever."

Psalms 107:8-15-21-31. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Psalms 107:43. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Psalms 23-6. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Psalms 130:4. "If thou Lord shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be revered."

Dan. 9:9. "To the Lord our God belong mercies and forgiveness though we have rebelled against him."

Acts 5:30-31. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sin."



## CHAPTER XVIII.

### GRACE AND TRUTH.

*Sec. 98. The Value of the Knowledge that God is Gracious and Truthful.*—In seeking a knowledge of the Divine nature we will reach the truth sooner by a study of the character of Christ, whom the scriptures represent to be the brightness of the glory of God “*and the express image of his person.*”

In the description of the character of Christ the apostle John represents Him to have been the Incarnation of Grace and Truth: “And the word was made flesh and dwelt among us full of Grace and Truth.”

The severity of the cross attests the importance of these attributes; hence it is not an idle record that declares that “grace and truth came by Jesus Christ.”

By the preciousness of the broken body and shed blood of Christ we are bound to know as much as may be of the fullness of grace and truth that resided in him. If we neglect it we do so at our peril. Our ruin in such a case must partake of the awfulness of the cross by which light and truth came into the world.

“Of his fullness have we all received, and grace for grace;” *i. e.* grace is added unto grace already given or possessed. Let us learn, then, as much as possible of Divine grace as a stepping-stone to still higher and greater grace, through growth in grace and the knowledge of Christ.

*Sec. 99. Definition of Grace—The Incoercibleness of God—The Weakness of Man.*—In Sec. 2, of the introduc-

tion it is said: *Recognizing our absolute dependence upon God, the purview of Alathiasis embraces an investigation of the complex work of God and man, in the prevention and healing of disease—the part that God does being called Divine grace, (i. e. springing from Divine mercy or favor,) and the part that man does being called means of grace—a phrase that means the being or doing what God commands us to be or to do.*

In addition to this general definition, some suggestions may now be made for the purpose of more fully defining the word "Grace," which occurs in the Scriptures several hundred times.

(1) It involves the idea that God is *incoercible*. One of the Divine attributes must be absoluteness; otherwise there is a power greater than the Omnipotent God—a contradiction in terms that refutes itself. Liberty, Independence, Freedom are of the essence of the Divine nature; without which the predication of almightiness would be a solecism. "Where the spirit of the Lord is there is liberty;" not only so; but it is a glorious liberty; of which the children of God partake by virtue of their *re-creation* in the Divine image and its attendant *harmonization* with the Divine will.

It follows, therefore, that whatever God does for one of his creatures is purely a matter of favor, proceeding from Divine graciousness, or disposition to freely give such favors as He bestows.

There is no military power that can subdue God. There is no political assembly that can impeach him. There is no court where he can be sued or impleaded.

He is above all principalities and power. There is no earthly despot so absolute as God. He is King of Kings and Lord of Lords—the Most High!—answerable only to the behests of his own nature.

That there is a sense of justice in the Divine nature and a multitude of scriptural promises which may be brought to bear upon God himself with quasi-judicial force is undoubtedly true. But this is so modified by Divine

mystery as to make it foolish to resort to these promises in a spirit of litigation. It is foolhardiness to enter into a legal contest with infinite wisdom; especially when all the judicature, concerning which we have any knowledge, abounds with defenses to claims on contracts such as payment, limitations of actions, counter-claims, cross demands and interventions.

This spirit is called in the scriptures Tempting God; and we are warned against it by the example of Christ; when the temptation came to him to cast himself from the pinnacle of the temple, because of the promise that the angels should have charge concerning Him and in their hands bear him up, lest at any time He should dash his foot against a stone. Christ was too wise to be drawn into court by this subtlety. He saw that the fullness of grace in which He dwelt was far better than any power He could acquire by suits on contracts.

Undoubtedly many of the disciples of Christ have not understood and followed his example and they have been drawn into the meshes of the law that Christ avoided and through defeat, failure and disappointment have fallen away into unbelief and bitterness. And modern infidelity through its leaders is constantly making this same demand upon the followers of Christ; a notable instance of which is what is called the *proposed prayer test*; for the purpose of determining whether God will fulfill his alleged promises to hear and answer prayer. This proposition clearly comes from the same diabolical spirit which would have compassed the destruction of Christ by dashing Him down upon the rocks at the foot of the temple. Strictly speaking, then, the God of the Christians, is as free as the eagle in the air, notwithstanding the great and precious promises through which he has revealed himself to man; and the wise Christian instead of being caught in this snare avoids the spirit of litigation in his relations with God and understands and heeds the words of the apostle: "By the grace of God I am what I am;" and seeks such other

and further grace as the God of all grace may be willing to bestow upon him.

(2) *The Weakness and Dependence of Man.*—

How helpless we are! How dependant for every breath we draw! For every blessing we enjoy!

This is plainly evident during infancy. For every man must have utterly perished from the earth except for years of fostering care! We came into the world entirely ignorant and know nothing but what we learn.

Our life is but a vapor; for it is dependant upon a single breath. It is but a rain drop; for it is dependant upon a single heart beat!

There are numerous scriptures that affirm human weakness. In this connection some of them may profitably be noticed. They will serve to show human frailty on the one hand and Divine strength on the other.

(a) Rom. 5:6. "When we were yet *without strength* in due time Christ died for the ungodly."

The idolatrous worship of serpents that prevailed in all the ancient nations and that still prevails in all idolatrous lands shows that this world could not save itself without the gospel. All history proclaims the weakness of man, the potency of the Cross!

(b) 2 Cor. 12:7-10: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

"For this thing I besought the Lord thrice, that it might depart from me.

"And he said unto me, *My grace is sufficient for thee; for my strength is made perfect in weakness.* Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

"Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake; for *when I am weak, then am I strong.*"

How terse and powerfully expressive is the language

of the apostle: "*When I am weak, then am I strong.*" The realization of human limitation, weakness and dependence is a potent means of grace. To one who makes such a frank acknowledgement the Divine Comforter says: "*My grace is sufficient for thee, for my strength is made perfect in weakness.*" "That is to say the power of God supplements human strength and perfects human power, which standing alone would be incomplete and weak or impotent. Hence the apostle says: "My God shall supply all your needs." Human strength is a very small arc of the circle. Divine strength is the supplement. With God's hand in mine I can reach around the globe. "I can do all things through Christ, who strengtheneth me."

(c) John 15:5. "I am the vine; ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for *without me ye can do nothing.*"

The branch sometimes grows so large and strong that it is apt to overlook the fact that it is as dependant upon the vine as the tiniest twig that it bears is dependant upon it.

Man is as dependant upon God as his wife and little ones are dependant upon him. Unless we acknowledge this truth we cannot enter the kingdom of truth that Christ established. "*Except ye become as little children ye cannot enter the kingdom of heaven.*"

(d) Math. 19:23-26: "Then Jesus said unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

"And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

"When his disciples heard it, they were exceedingly amazed, saying, who then can be saved?

"But Jesus beheld them, and said unto them, with men this is impossible; but *with God all things are possible.*"

Riches have a tendency in superficial minds to destroy



the sense of dependence and develop an over-weening confidence in human resource.

Wherever difficulties inhering in human weakness, intensified by this deceitful tendency of riches, attend the entrance of the rich man into the kingdom of truth, it is comforting to know that neither the rich nor the poor are beyond the bounds of Divine possibility in relation to human salvation. "*With God all things are possible.*" A glorious truth Divinely spoken: Let us supplement or modify with this text all scriptural predication of human weakness or impotence. This is the only wise method of avoiding discouragement in adversity.

(c) Luke 16:19-26: "There was a certain rich man, who was clothed in purple and fine linen and fared sumptuously every day:

"And there was a certain beggar named Lazarus, who was laid at his gate, full of sores.

"And desiring to be fed with the crumbs which fell from the rich man's table: Moreover the dogs came and licked his sores.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried.

"And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Why this rich man in a certain state of his existence

found himself forsaken and in torment the record does not disclose. It is involved in Divine mystery. But for some reason or other he had missed the kingdom of truth; possibly because his situation in life had developed in him a sense of independence, that caused him to ignore or forget God.

But be the reason of his calamity as it may, he was separated from the truth by an impassable gulf so far as human strength is concerned. But as seen in a former Section this limitation did not extend to the ubiquitous God who was upon both sides of the gulf and dwelt upon the face of the gulf by virtue of his omnipresence.

*"With God all things are possible."* How the impassable gulf and dogma of eternal torment vanish before that text. The afflictions incident to finite infirmity flee as chaff before the wind in the presence of Omnipotence. The glory of Christianity is the strength of its God. Let all the world hear that marvelous, mysterious voice, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: *"Alleluia; for the Lord God Omnipotent reigneth."*

(3) Having seen that God is incoercible and man helpless, it follows that Divine grace denotes that which God does freely, and without compulsion, proceeding from a disposition to favor the object of his mercy or affection.

The gracious disposition of the Divine Being is beautifully set forth in many Scriptures. Some of these gems will serve to illustrate the others and will be found valuable in the development of assurance in relation to the attribute in question:

Hosea 14:2. "Take with you words and turn to the Lord: say unto him, take away all iniquity, and receive us graciously: so will we render the fruit of our lips."

Exod. 34:6. "And the Lord passed by before him, and proclaimed the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth."

2 Ch. 30:9. "For if ye turn again unto the Lord,

your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

Neh. 9:17. "And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not."

Neh. 9:31. "Nevertheless for thy great mercies sake, thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God."

Psalms 86:15. "But thou, O Lord, art a God full of compassion, and gracious; longsuffering, and plenteous in mercy and truth."

Psalms 103:8. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Psalms 111:4. "He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion."

Psalms 112:4. "Unto the upright there ariseth light in the darkness: he is gracious and full of compassion, and righteous."

Psalms 116:5. "Gracious is the Lord, and righteous; yea, our God is merciful."

Psalms 145:8. "The Lord is gracious and full of compassion; slow to anger and of great mercy."

Joel 2:13. "And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

Jon. 4:2. "And he prayed unto the Lord, and said, 'I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before into Tarshish: for I knew that thou art a gracious God, and merci-

ful, slow to anger, and of great kindness, and repentest thee of the evil.'"

*Sec. 100. God is Truth.*—In speaking of himself Christ said: "I am the way, the truth and the life." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

In the text quoted in Sec. 98, John describes him as being "full of grace and truth."

Christ did not answer Pilot's question "*what is truth*"? But we are now able to answer that question in the light of the Scriptures; for through them we enjoy the fulfillment of the promise: "When the Spirit of truth is come He will guide you into all truth."

An attribute of God is a fact or truth. Truthfulness is an attribute of God and hence it is a fact or truth as much as mercy or justice, or any other quality that God possesses. Hence when the sacred writer declared "that Christ was full of truth" he meant that He possessed all the attributes of God including truthfulness.

In Col. 2:9 it is said: "In Him dwelleth all the fulness of the Godhead bodily"; that is to say, He was the incarnation of all the Divine attributes.

Wherein then a man's character is not in harmony with the character of Christ, he is exposed to affliction; for the Scriptures declare: "That indignation, and wrath, tribulation and anguish," are attached to *disobedience of the truth*.

The fulness of truth of which the apostle John spoke as residing in Christ had reference perhaps more particularly to his *love of the truth*. The importance of this quality is set forth in the Scriptures as follows: "Because they received not the *love of the truth*, that they might be saved; for this cause God shall send them strong delusion, that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."

This *Love of the Truth* comprises not only a desire to know the truth, but to tell the truth. Hence Christ is

spoken of as the "faithful witness" and as being "true and faithful." And the apostle Paul says: "Let God be true even though every man should be a liar."

Some have thought that the apostle Paul practiced deceit; and they based this creed upon the expression in his letter to the Corinthians: "Being crafty I caught you with guile." This, however, is plainly a perversion of this text. This language is manifestly a quotation made by the apostle Paul from the charges of his enemies; and in the succeeding verses he proceeds to refute the charge; and in Rom. 12:9 he says: "Let love be without dissimulation."

Jesus said of Nathaniel: "Behold an Israelite indeed, in whom there is no guile." And on the other hand he warned his disciples to beware of the leaven of the Pharisees which is hypocrisy; and not only so but in Revelations, all liars are classed with "the fearful and unbelieving and the abominable, and murderers and whoremongers and sorcerers and idolaters."

Considerations such as these clearly show that *love of the truth* is an exceedingly important *means of grace*.

The following collation of some of the principle texts will give a glimpse of the devotion of the sacred writers to the truth.

Deut. 32:4 "Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment; a *God of truth* and without iniquity, just and right is he."

John 4:23 "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

"God is a spirit and they that worship Him must worship Him in spirit and in truth."

John 8:31 "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Eph. 6:14 "Stand therefore having your loins girt about with truth."



3 John 4. "I have no greater joy than to hear that my children walk in truth."

Psalms 15:2. "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart."

Eph. 4:25. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

## CHAPTER XIX.

### DIVINE JUSTICE AND MYSTERY.

*Sec. 101. Justice an Attribute of God.*—The Scriptures repeatedly predicate justice of the Divine Nature. Some of these passages have been referred to in other parts of this work. There are many others expressed in the most exalted style of literature. A few of the most eloquent will serve as a basis for the present discussion.

Psalms 89:14. "Justice and judgment are the habitation of thy throne."

Jeremiah 31:23. "The Lord bless thee, O habitation of justice, and mountain of holiness."

Isaiah 56:1. "Thus sayeth the Lord keep ye judgment and do justice; for my salvation is near to come; and my righteousness to be revealed."

Math. 23:23. "Ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith."

Acts 3:14. "Ye denied the Holy One and the Just."

Phill. 4:8. "Finally brethren, whatsoever things are true, whatsoever things are honest, *whatsoever things are just*, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

*Sec. 102. Righteousness Includes Justice.*—The English noun "*justice*" appears frequently in the Old Testament, but nowhere occurs in the New Testament. The adjective "just", however, frequently appears in the

latter. The Greek of this adjective is *dikios*. The noun *dikaïosune* is invariably translated in the New Testament by the word "*righteousness*." This is the ordinary Greek word for "justice;" but the reason why the New Testament translators have never translated this word by the word "*justice*," seems to be as follows: The idea of *justice* as between man and man is very different from the idea of *justice* as between God and man. The former involves the idea of obligation, or a claim that can be enforced or vindicated. But as we have seen God is under no obligation to any of his creatures; and even if He is indebted to us, He is incoercible. Hence the word "*justice*" is misleading in treating of the relations of God to man; and the word "*righteousness*" is more properly used; for while it involves whatever of quasi-justice may exist between God and man, yet it goes farther than that and recognizes the Divine Will as the standard of right and therefore just; that is to say righteousness not only denotes justice but is based upon the idea that right is the test of justice; and inasmuch as it is the right of God to do as He pleases, righteousness is a better term than justice; for while we cannot predicate injustice of anything that an absolutely free God may do; and hence may call Him just; yet it is better to call Him "righteous;" as it relates to God's liberty or right to be free; and the word "just," properly speaking should only apply to the Divine willingness to discharge any claim of his creatures upon Him; and there being no such claim the word "righteous" is manifestly the preferable term.

The Scriptures, however, clearly set forth that there is a sense of fairness in the Divine Nature that recognizes the obligations of men to each other; and in the Mosaic economy, God, being the recognized Head of that theocracy, undertook to vindicate the principles of justice as between man and man; and hence in the translation of the Old Testament the word "*justice*" frequently occurs, and the Divine Being is declared to be "*just*" and the "*God of Justice*."

It should however be generally observed that in all ages there has been a Divine *cognition* not only of the obligations of men to each other but also to God Himself for his blessings; and so far as this *cognition* is concerned, justice is an attribute of God; but it is so modified by mystery, mercy, forgiveness, liberty and other qualities that its trace is frequently lost; like a stream whose source is hidden in the mountains or an undiscovered country.

*Sec. 103. The Manifestation of Justice in the Operation of the Law of Faith.*

In seeking for the evidence of the disposition of God to hold man amenable to the principles of justice, the plainest indication will be found in the workings of the *Law of Faith*.

It is declared in the Old Testament, and re-affirmed in the New, that "the just shall live by faith"; which is merely another form of expressing the truth that Christ taught: "According to your faith be it unto you." In a former chapter we have had occasion to note how this law diffuses itself among all departments of human life. In the dispensation under which we live it is ordained and the fact is that whether our faith is right or wrong in relation to any matter of importance to us, we are affected by that faith to a greater or less extent and in some way more or less mysteriously.

We may not be able to perceive how God justifies Himself in subjecting us to this *Law of Faith*; but that God is able to do so is affirmed by the apostle Paul in the epistle to the Romans wherein, he declares the righteousness and justice of God in justifying "him who believeth in Jesus"; and by putting faith above the truth in teaching that whatever is not of faith is sin; *i. e.*, any act we do not believe to be right is sin, even though it be right in fact.

Why faith is put above facts in this world is certainly a great mystery. How incomprehensible it is, for instance, in matters of religion, that God should deal with men, not according to what his nature is but according

to what their conceptions of Him are. If the God of the Greeks is a liar like Mercury was, let the Grecians themselves be liars; or if Jupiter was capable of renewing the liver of Prometheus during the night to be eaten by eagles every morning for 30,000 years, let his worshippers themselves be cruel and vindictive. If the God of the Christian is capable of eternally tormenting a creature by fire or other instrumentality, let Christendom be afflicted, and mourn, for it will require some other God than the one manifested in Christ to abolish pain and sorrow and crying and wipe away all tears.

Seeing then that we are subjected to this law of faith, how important it is for mankind to struggle for the true faith especially in matters of religion.

Even the agitation of modern infidelity is not useless; for it assaults and demolishes false faith; and while it builds up nothing, yet it makes room for the builder of true faith.

The war of infidelity against Christianity because of the dogma of eternal torment, is a protest, more against this perversion, than against the true kingdom of Christ. Justice will scourge this world as long as this dogma prevails. May it be speedily dissolved, through Divine grace, working not only through devout Christian Students and teachers, but also the agitation, of all other thinkers, whether Jew, Greek or Infidel; and thus save the worshippers of Juggernaut from jumping from the frying-pan into the fire when they turn from that horrible Idol to worship the living Christ.

*Sec. 104. Justice the Foundation of Christian Perfection.*—In Hebrews 12:23 the spirits of just men made perfect are declared to be among the inhabitants of the City of the living God.

The expression, the "*spirits of just men made perfect*" shows:

(1) That justice alone is not Christian perfection. It is simply the foundation of the house. A merely just man is an unfinished structure: and the sense of incom-



pleteness is as repugnant to the builder of the spiritual tabernacle as an unfinished house or an abandoned foundation. Aristides was banished from Greece because he was called "*the just*". This has been considered as Grecian terpitude. But their dissatisfaction with the merely just man may have been a Divine protest working in their hearts against the incompleteness of the spirit of justice standing alone.

In 1 Peter 4:18 it is said: "If the righteous (*dikaios*—just) scarcely be saved, where shall the ungodly and the sinners appear?" Instead then of justice being salvation, the merely just man can scarcely be saved at all; for it is with difficulty that the other qualities essential to Christian character can be engrafted upon his nature. The yoke of Christ is easy and his burden is light. The difficulty lies in the construction and adjustment of the collar. When the various spiritual qualities are properly linked together in the human soul, instead of being a burden they are an ornament of grace like a necklace or other precious adornment.

(2) It is true however that there can be no perfection without justice. "The path of the just shineth more and more unto the perfect day." But without justice there can be no path to shine. Christian perfection consists in the mysterious combination with justice of all other Divine attributes; especially the quality of mercy. The man who is able to temper justice with mercy down to the point of correction is not far from the perfect day. To this let him add faith in Christ and he will incarnate the "weightier matters of the law, justice, mercy and faith" which Christ so highly commended.

A man's religious nature cannot be complete without faith in Christ; and this faith utilizes his moral or just nature for purposes of repentance and then by the introduction of mercy into his character produces forgiveness and love; upon the principle discussed in a former section, that forgiveness begets love, more or less intense accord-

ing to the degree of repentance or sense of moral dereliction in the one who is forgiven.

Thus while justice or morality has its use in the development of the Christian character and life, yet it is not the sum total of Christianity nor the acme of Christian character.

Let us not sin that grace may abound; that is let us not enter into immoral practices for the purpose of enjoying the sense of forgiveness, reconciliation and love; but if immorality does overtake us, let us hasten to utilize it by an increased Christian experience in the manner above pointed out. If we fall into a morass, that is no reason why we should stay there. Let us get out through faith in Christ and repentance toward God and be thankful for our salvation and praise Him who is mighty to save.

*Sec. 105. The Modification of Divine Justice by Divine Mystery.*—As seen in a former section mystery is an attribute of God. We have already seen that this mystery modifies all other Divine attributes. Reference has also been made to the fact that mercy itself must yield to the demand of mystery. It remains in this section to point out the truth that justice must also yield to the modifying influence of mystery.

In fact the interference of the quality of mystery with the qualities of mercy and justice causes this world at times to seem out of gear. We see a man growing rich by extortion, oppression or robbery; we see the seducer ruin and destroy his victim. In the presence of such appalling sins we look for justice: but on the contrary it often happens that at least for the time being wonderful grace and mercy are poured out upon these sinners. They go through life apparently as unscathed as the lion in the forest or the shark in the sea. Like those devouring creatures they are simply exponents of Divine mystery, unsearchable, unscrutable, unfathomable.

On the other hand we see a perfect man Jesus of Nazareth, notwithstanding his harmless, merciful and gentle character, dying the horrible death of crucifixion;

and in all ages many of the most Christlike have been called upon to pass through ordeals more or less crucial.

The persecution of the harmless and righteous in this world is simply another form of the manifestation of Divine mystery.

And so it is in this world: where we look for justice we are often surprised to find mercy. Where we look for mercy we sometimes find severity.

Happy is the man that is able to refer all this inexplicable phenomena to Divine mystery and insist under all circumstances, no odds how dark or bewildering, that God is love.

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

“As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

“Nay, in all these things we are more than conquerors, through Him that loved us.

“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

*Sec. 106. The Modification of Justice by Mercy.*—In several different Sections we have had occasion to refer to the subject of the modifying power of mercy. Some more specific treatment of this question seems proper in this connection. Hence in addition to what has already been said the following suggestions are adduced.

The prophet Habakkuk under the influence of the Holy Spirit prayed: “*In wrath remember mercy.*”

In Romans 11:32: It is said: “*God hath concluded all in unbelief, that he might have mercy upon all.*”

The power of mercy to modify the wrath or ruin to which under the law of faith, unbelievers are justly exposed is clearly set forth in these texts.

The mercy of God is a mystery. As seen in the last section justice is modified by mystery. This shows then, that the *genus* of all this modifying force is mystery. Mercy is one of the *species*; and perhaps the principle ameliorating factor in the Divine government.

Also Divine liberty, independence, freedom, choice, election and grace are *species* of this modifying power; all of them incomprehensible and hence referable to mystery as their *genus*.

Except, then, for the mercy and grace of God springing from the mystery of Divine love, how deplorable, would be the condition of our race! Justice would consume us like oxygen unmodified by the nitrogen of our atmosphere!

Micah. 6:8. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk prepared with thy God."

Zech. 7:9. "Thus speaketh the Lord of Hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother."

James 2:43. "For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment."

1 Peter 3:8. "Finally be ye all of one mind, having compassion one for another; love as brethern, be pitiful, be courteous:

"Not rendering evil for evil or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

*Sec. 107. The Modification of Justice by Grace.*—In Eph. 2:8, it is declared: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

It is manifest from this text and also from human experience that true faith is essential to human salvation. In proportion as our faith is false we lay hold of destruction.

This text further reveals that true faith is the gift of

God, proceeding from the attribute of grace in the Divine nature. Were it not for some such modifying power as this, how would this world emerge from its false faith and escape the demands of justice under the law of faith arising from the destructive consequences necessarily incident to false faith.

The only way to be saved from the ruin of false faith is by acquisition of true faith.

What man has ever passed from darkness to light without devoutly acknowledging the Divine grace that so mysteriously led him to Jesus of Nazareth, "*the way, the truth, the life!*" "By the grace of God I am what I am."

*Sec. 108. The Manifestation of Justice in the Impartation of Spirit.*—In the Epistle to the Romans (6:16,) it is said: "Know ye not, that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

The kingdom of God in each human soul is an impartial republic; that is to say the kind of spirit inhabits or governs a man that he is willing to entertain or obey; whether it be gentleness, benignity and truth on the one hand or a profane, diabolical or cruel disposition on the other hand. The willingness to incarnate Christ's character on the one hand or diabolism on the other, is born of the faith that the man possesses. The believer in Christ naturally under the law of faith seeks the Christ-character. The unbeliever entertains such disposition as his environment causes him to believe in. Hence the unconverted are spoken of in the Scriptures as being children of wrath by nature; for under the law of faith the wrath of God abides upon them; *i. e.* believing as they do in wrath, vengeance and unforgiveness, the quality of justice enables the Creator to pour out upon them a malevolent disposition; and thus each man is not only a juror in the kingdom of faith, but the exponent of his own verdict, the executioner of his own judgment! How strange,



then, it is that men are so prejudiced and careless in the formation of verdicts in matters so vital to themselves!

*Divine Impartiality.*—The Scriptures frequently affirm that God is no respecter of persons. Some of these passages are as follows:

Acts 10:34. "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons."

Romans 2:11. "There is no respect of persons with God."

1 Peter 1:17. "The Father, who without respect of persons judgeth according to every man's work."

That there is a sense in which God is no respecter of persons cannot be doubted in view of these texts. But a comparison of the last two sections shows that this is only true in relation to the operation of the law of faith; but in other relations, especially in the production of faith and other matters proceeding from Divine grace there is at least quasi-respect of persons exhibited in Divine choice, election or selection of the exponents of the kingdom of grace. It would seem then that the truth in relation to this subject can best be presented by the paradox *that God is both partial and impartial*. He is partial in the bestowment of faith and its resulting power. He is impartial in subjecting all alike to the dominion of the law of faith; that is in ordaining that the condition of every person in this life shall be affected by, or have relation to his faith.

We find this paradox illustrated in the sovereignty of free people. They ordain justice as between individuals, and organize courts for the accomplishment of this purpose. In this sense they are impartial. On the other hand they confer honor and official station and emoluments of office upon whomsoever they will. In this sense they are partial; but just; for the reason that the liberty of a free people justifies them in their choice or selection of official favorites and precludes the possibility of any one justly claiming official distinction as a matter of legal right. It

follows in a free government, faithful services for the state, can only be regarded as a *means of grace*, potent with a wise people but not obligatory in any court whether human or Divine.

So in the Kingdom of God, injustice cannot be predicated of the exercise of Divine choice in the dealings of God with man; and while he is necessarily partial in calling some to be children of grace and ordaining that others shall be children of wrath, at least for the time, yet the proposition that this is unjust is refuted by the apostle Paul in Romans 9:10-26, as follows:

“And not only this; but when Rebecca also had conceived by one, even by our father Isaac,

“(For the children being not yet born, *neither having done any good or evil*, that the purpose of God according to the election might stand, not of works, but of him that calleth;)

“It was said unto her, ‘the elder shall serve the younger.’

“As it is written, Jacob have I loved, but Esau have I hated.

“What shall we say then? Is there unrighteousness with God? God forbid.

“For he saith to Moses, ‘*I will have mercy on whom I will have mercy*, and I will have compassion on whom I will have compassion.’

“So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

“For the Scripture saith unto Pharaoh, ‘Even for this same purpose have I raised thee up, that I might shew my power in thee and that my name might be declared throughout all the earth.’

“Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

“Thou wilt say then unto me, ‘why doth He yet find fault? for who hath resisted His will?’

“Nay but, O man, who art thou that repliest against

God? *Shall the thing formed say to Him that formed it, why hast Thou made me thus?*

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?

"What if God, willing to show his wrath, and make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

"And that He might make known the riches of his glory on the vessels of mercy, which He had afore prepared unto glory,

"Even us, whom He hath called, not of the Jews only, but also of the Gentiles?

"As He saith also in Osee, 'I will call them my people, which were not my people; and her beloved, which were not beloved.

"And it shall come to pass, that in the place where it is said, unto them, ye are not my people; there shall they be called the children of the Living God."

*Sec. 109. Divine Wonderfulness.*—The Scriptures set forth that the Divine Being is a great and wonderful God. Out of the multitude of declarations upon this subject the following selections are made:

Isa. 9:6. "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

"Isa. 25:1. "O Lord Thou art my God; I will exalt Thee, I will praise thy name; for Thou hast done wonderful things; thy counsels of old are faithfulness and truth."

"Psalms 89:5. "That the heavens shall praise thy wonders O Lord."

"Psalms 19:1-2. "The heavens declare the glory of God; and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge."

Psalms 139:14. "I will praise Thee; for I am fear-

fully and wonderfully made: marvellous are thy works. §

Psalms 86:10. "Thou art great, and doeth wondrous things: Thou art God alone."

Isa. 29:9. "Stay yourselves, and wonder; cry ye out, and cry, 'they are drunken, but not with wine; they stagger, but not with strong drink..'"

Hab. 1:5. "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you."

Math. 16:30-31. "And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed and many other, and cast them down at Jesus' feet; and He healed them:

"Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

Acts 2:2-7, 12-13. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under the heaven.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

"And they were all amazed and marvelled, saying one to another, 'behold are not all these that speak, Galilæans?'

"And they were all amazed, and were in doubt, saying one to another, 'what meaneth this?'

"Others mocking said, 'these men are full of new wine.'"

Acts 3:1-12. "Now Peter and John went up together into the temple, after the hour of prayer, being the ninth hour.

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

"Who, seeing Peter and John about to go into the temple, asked an alms.

"And Peter, fastening his eyes upon him with John, said, 'look on us.' And he gave heed unto them, expecting to receive something of them. Then Peter said, 'silver and gold have I none; but such as I have give I unto thee; in the name of Jesus Christ of Nazareth rise up and walk.

"And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength:

"And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

"And all the people saw him walking and praising God.

"And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

"And as the lame man which was healed held Peter and John, all the people ran together unto them into the porch that is called Solomon's greatly *wondering*.

"And when Peter saw it, he answered unto the people, ye men of Israel why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"

Webster defines "*Wonder*" to be that emotion which is excited by novelty, or presentation to the sight or mind of something new, unusual, strange, great, extraordinary, and not well understood.



From this it will be seen that "*Wonder*" is an admixture of mystery, and surprise or astonishment. The disposition of God, therefore to surprise mankind is clearly deducible from the passage above quoted; and is also specifically stated in other passages as follows:

Psalms 60:3. "Thou hast made us drink the wine of astonishment."

Ezra 9:4. "And I sat astonished until the evening sacrifice."

Daniel 4:19. "Daniel was astonished for one hour."

Daniel 5:9. "Belshazzar and his lords were astonished."

Math. 7:28-29. "And it came to pass, when Jesus had ended these sayings the people were astonished at His doctrine:

"For he taught them as one having authority and not as the scribes."

Mark 7:37. "And were beyond measure astonished, saying, 'He hath done all things well: He maketh both the deaf to hear and the dumb to speak.'"

From the class of texts under consideration two propositions are deducible: (1). That man has been endowed with the sense of wonder, surprise and astonishment: and (2) the exercise of these qualities most certainly tend to both physical and spiritual health. It is a wise thing, therefore, to cultivate the sense of the wonderful; to think about the wonderful works of God; to wonder why God does or suffers this and that; and if no other solution of a given phenomenon presents itself, let us label it "*mystery*" and pigeon-hole the subject for future meditation. If the given mystery is beyond our depth it is a means of grace to frankly admit it, after the example of the Psalmist who said: "Such knowledge is to wonderful for me;" "it is high, I cannot attain to it."

The man who, in his own estimation, knows everything; nor is ever surprised; never astonished; such a man is spiritually dead.

The name that is called "*Wonderful*" has no charms

for such a heart. He knows nothing about the elixir to be found in the Divine surprises with which the universe abounds: "Having eyes, he sees not; having ears, he hears not!" And hence Divine justice under the faith-law excludes him from the paradise of those, who delight in the wonderfulness of all the works of a wonder-working God!

## CHAPTER XX.

### THE UNION OF SPIRITUAL FORCES.

*Sec. 110. The Linking of Virtues.*—Sufficient has already been said, especially in the last chapter, to show the vice of any one virtue standing alone; as, for instance, justice untempered by mercy. It cannot be denied that he who gives undue prominence to any one quality, becomes *eccentric*. It is the mission of Christianity to correct these erratic tendencies in man by engrafting upon his character, the qualities essential to Christian manhood. The work is accomplished by adding one virtue to another, until the reform is completed, by a cluster of graces, called the “fruits of the spirit.” In considering the subject of linking graces together, the sacred writers have given us many combinations; all perhaps involving the same general plan, but different in details. Some of these, we will now consider.

(1) *An Ornament of Grace.*—Prov. 1:9. “My son, hear the instructions of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head and chains about thy neck.”

Prov. 3:3. “Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man.”

Prov. 3:21. “Keep sound wisdom and discretion. So shall they be life unto thy soul and grace to thy neck.”

Incomparable necklace! Filial love, mercy and truth,

and sound wisdom and discretion, linked together—"more precious than rubies!"

(2) *A Beautiful Picture*.—"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, harmonious, and without hypocrisy."

The apostle James here introduces us to a mid-winter scene. He commences with *heart-purity*; a beatitude, that only the *reasonable* can acquire; for a purifying faith requires the exercise of reason in its formation. "Come now, saith the spirit, and let us *reason* together; though your sins be as scarlet, they shall be white as snow." God loves a *reasonable* man. He uses the virgin snow to emblemize the purity of such a man in his sight.

How delightful is a sleighride in the wonderland of heart purity. Enthroned reason holds the reins. Peace is its companion. Our team is gentle, easily managed, which we drive mercifully; and enjoy the ride, with sincere delight, while listening to the music of the bells. A happy combination, that only the sanctified can inherit and enjoy, in all its fulness; for only they can enter into fellowship with the scene, both in its physical and spiritual significance.

*An Instructive Alliteration*.—When we remember that prosperity follows peace, and the road from purity to peace is along the line of patience and praise, the alliteration of the apostle James may be amplified by comparative bibliology, as follows: *Purity, patience, praise, peace, prosperity*.

These qualities stand to each other in the relation of cause and effect, and, united, like a house braced and sustained by its various parts, constitute a grand Christian character.

The tribulation involved in the development of a purifying faith, worketh patience. The victories of patience, experienced from time to time, produce praise, the gate to peace and prosperity. "Thy gates are praise and thy

walls salvation." "Peace within thy walls, and prosperity within thy palaces."

(3) *The Power of a Complete Christian Character.*—2 Peter 1:5-11. "Giving all dilligence, add to your faith, virtue; and to virtue, knowledge;

"And to knowledge, temperance; and to temperance, patience; and to patience, godliness.

"And to godliness, brotherly kindness; and to brotherly kindness, love.

"For, if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren give dilligence to make your calling and election sure; for if ye do these things, ye shall never fall;

"And so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Chaist."

How prominently this passage brings out the thought of *spiritual addition*—the linking of one quality to or with another. Add to faith, virtue, and to virtue, knowledge, and so on. The text seems to be a prophetic vision of the modern passenger train, which so aptly illustrates it. First the engine, with the headlight of knowledge dispelling darkness; and then the various cars, one after another, laden with their precious cargoes; until the train stands before us, the glory and wonder of our Christian civilization, endowed with the power of annihilating time, distance and space. No wonder that a man possessing the qualities, catalogued in the text has an *abundant entrance* into the kingdom of heaven. With the power of the mighty engine, he brings low every mountain and hill, fills every valley, makes the rough places smooth and the crooked straight.

By faith he casts the mountains into the sea and then



devoutly worships the Christ who prophesied that these things could and should be. He is not required to wait until after death for this promise; but enters the kingdom of heaven this side of the grave.

(4) *The Three Graces.* 1 Cor. 13:13. "Now abideth faith, hope and love, these three; but the greatest of these is love." No mortal man ever had greater skill in linking virtues together; than the great apostle to the Gentiles; nor ever wrote an aphorism more beautiful than the text containing this trio of Christian graces.

*By faith* we go out beyond our personal knowledge, and derive lessons from the *experience* of all the past and present.

*By hope*, animated by the lessons that have come to us through faith, we look forward to, or expect, success and prosperity in the future. "Experience worketh hope."

But the greatest of these is *love*. It is the controlling power. It guides faith in the selection of its lessons; and inspires hope in the objects of its desires.

How glorious is the hope of the intelligent Christian. By faith he is drawn to the crucified Christ. By hope he seeks the grace of a risen Christ. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."

(5) *The Union of the Divine and Human.*—Math. 6:31:33. "Take no thought, saying, What shall we eat? or, What shall we drink? or, Where with shall we be clothed?"

"(For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of these things.

"But seek ye first the kingdom of God, and its righteousness; and all these things shall be added unto you."

How vast is this sum in *addition*; none but the Divine Being could conceive or propose it. The celestial plus the terrestrial equals the sum total, or "*all things*," that the God that spared not his own Son, freely gives us with Him.

By his crucifixion and resurrection, Christ has forever linked the celestial and terrestrial together. "Behold, the tabernacle of God is with men and He will dwell with them, and be their God." What God hath joined together, infidelity cannot put asunder. This earth will never be without a God, and God will never be without a people.

It is the power of God in man that enables him to acquire things terrestrial. All power, whether in the form of riches or otherwise, is the gift of God. But there is a vast subjective difference in relation to it, between the believer and the unbeliever. To the former, this world is an addition to an invisible kingdom or grace already possessed. The terrestrial may be swept away, but the grace remains. But to the latter, power, whether in the form of beauty, intellect or riches, is a kingdom that has been acquired by accident or one's own efforts; and when it is swept away, there is no kingdom left; for it is joined to no other kingdom.

In enforcing this thought, Christ said, "A man's life consisteth not in the abundance of the things which he possesseth." This clearly does not mean that abundant possessions are not desirable, But they must be joined by faith to the Divine kingdom. They must be held subject to the Divine will. The possessor must regard himself as in some sense a steward of the invisible Lord. He must be "*rich toward God.*"

Wealth in the hands of such an almoner of Divine bounty, is never a curse but always a blessing in this world. On the other hand, the rich unbeliever, no odds how just he may be in his dealings with his fellow men is at least a quasi-robber; for he robs God of that which is justly his due. And as a rule the man that robs God through unbelief, will rob his fellow men. Hence the apostle James, reveals to us a truth, invaluable to an *alathian* as follows:

James 5:1-5. "Go to now, ye rich men, weep and howl, for your miseries that shall come upon you.

"Your riches are corrupted, and your garments are moth eaten.

"Your gold and silver are cankered; and the rest of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days.

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slumber."

On the other hand, the rich believer escapes this malediction; for he becomes poor in fact, by reducing himself to a steward or trustee; and dealing faithfully with God and man, the beneficiaries of his trust. If he is afflicted, it is not because he is rich; but on account of reasons involved in Divine mystery, aside from afflictions incident to riches.

When by faith, we become stewards of God and thereby component parts of the Divine kingdom, then the *addition* of which Christ speaks, will take place. All power that is needed to improve and discharge our stewardship will be furnished by the great Head of this invisible kingdom. If we are negligent or unfaithful, we are liable, at any moment, to pass into unbelief, and be cut off, and be compelled to set up a little kingdom of our own, where is no addition, no growth, and consequently no life; for when we cease to grow, then we begin to die. But when we become by faith believers in Christ's kingdom, we have everlasting life; "for of the increase of his government and peace there shall be no end." Hence, to gain the whole world is not enough. A man can do that and still lose his own soul or life. He must gain *all things* or be stripped of everything. "Whosoever hath, to him shall be given, and he shall have more abundance; whosoever hath not, from him shall be taken away, even

that he hath." That is to say, when we have or possess the kingdom of God *all things* are given to us. We adopt the Divine will of our Lord, and in all things say: "thy will be done"; and hold there is utility in *all things*; and hence have more abundance; "for we know both how to be abased and how to abound." We know how to use adversity in the cultivation and development of such spiritual qualities as submission, patience, fortitude and endurance; and in prosperity, we know how to "praise the lord for his goodness and mercy and wonderful works to the children of men."

But if we do not unite with this eternal kingdom, by faith, then the little kingdom we possess will soon disappear. "From him shall be taken away, even that which he hath." To all such a mysterious voice says: "Thou fool, this night thy soul shall be required of these; then whose shall these things be?"

When God speaks, then the mightiest must obey. When the greatest railway king, the world has ever seen, was contemplating a trip to Mexico, his palace car was arrayed in the finest of purple and provisioned and furnished with every luxury. But God said, "Not so; I have selected another king to rule over this kingdom." In an instant all was hushed. The festoons were taken down; the garlands disappeared; the viands were removed; and the car was side-tracked. If that mighty monarch had no interest in the invisible kingdom, how small his visible empire when death came to relieve him of his command. "Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and true worship; for our God is a consuming fire."

"Now unto the King eternal, immortal, invisible, the only wise God, be honor, and glory for ever and ever, Amen."

## CHAPTER XXI.

### THE PRAYER OF FAITH.

*Section III. Practical Application of Principles Already Taught.*—The present chapter on the "*Prayer of Faith*" and the next chapter on the *Minimization of Pain*," will conclude Part First of this work, with a practical application of the truths thus far developed. What has been said in previous chapters, has been designed to prepare the way for the consideration of these interesting and important subjects; and to remove all obstacles to a clearer view of the various propositions involved.

The vital, practical question of these modern days, is, *to what extent and in what way, can the power exhibited in Christ, now be found, in the healing of mental and physical disease?*

The preparation for this line of investigation culminates in the last chapter. We there see the strength resulting from a union of various spiritual qualities. The prophets and the apostles give us many of these spiritual formulas. But the climax in this form of revelation was reserved for Christ, when he taught, the union of the human and the Divine, by a single grand and sweeping thought: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

We can only acquire this kingdom by faith. This mighty faith, it is the design of this and the next chapter to aid in developing. But the presentation will be futile, unless it receives the most attentive consideration



and is reinforced by the supplemental grace of God; for no man can acquire the faith in question, except through Divine assistance.

*Sec. 112. Faith-Texts;—Two Questions Presented.*—The Apostle James says: "Is any among you afflicted, let him pray."

"The prayer of faith shall save the sick."

In the consideration of these extraordinary texts, two questions arise: (1) *The Faith Requisite*; and (2) *The Prayer Involved*. We will discuss them in the order here presented.

*Sec. 113. Two Difficulties.*—In considering the faith involved in these texts, we are met with two difficulties: (1) There can be no doubt that they were *specifically* in force during the days of Christ and his apostles. That the awful power of faith did not expire with Christ, is shown by the apostle Peter's healing of the lame man at the Beautiful Gate. And also by the special miracles that God wrought by the hands of Paul: "So that from his body were brought into the sick, handkerchiefs or aprons and the diseases departed from them." And even this was exceeded by Peter; for the power in him was so great, "that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter, passing by, might overshadow some of them."

But the question is, as to how far the *Faith-Texts* are affected by the expiration of the *Apostolic Age*; and if they have survived the demise of the apostles, to what extent are they now available?

(2) And even if it is determined that these texts, in *modified form*, are applicable to our time; and we should thus be able to affirm that a faith of some kind is a means of healing grace, yet we are still confronted with the question, *what faith?* And this it will be more or less difficult to answer, depending upon how much we *search the scriptures*," in relation to this subject.

*Sec. 114. Three Faith Ages.*—As manifested in post-

deluvian history, the faith law divides itself into three periods. (1) *Judaic*; (2) *Apostolic*; and (3) *Post-Apostolic*.

If we will observe the difference in the *faith works*, in the first two ages, we will be able, more readily to discern the principles involved in the faith texts so far as they relate to the Post-Apostolic age, in which we live.

The Judaic faith-works generally involved works of *wrath*; that is, the destruction of peoples, nations and rulers.

By *faith* the walls of Jericho fell down; and its inhabitants perished by the edge of the sword.

And so of the works, "of Gideon and of Barak and of Sampson and of Jephtha; and of David, also, and Samuel, and of the Prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, *waxed valiant in fight*, turned to flint the armies of the aliens."

These faith-works related to God as a *Sovereign*, in which the battles were the Lord's and resulted in the destruction of the enemies of those with whom this Divine "*Man of War*" chose to ally Himself, in vindication of his sovereign power. In this age, to use the language of the apostle Paul, "The law entered," *i.e.* as elsewhere explained, God began to assert his sovereign authority inhering in Him, by virtue of his omnipotence.

On the other hand, the *faith works* of the apostolic age, were works of *love*; and related to God as a *Father*; dealing with individuals, instead of governments; and consisting generally in healing the sick, the lame, the blind and the halt. The world was ready for the Prince of Peace when He came. The temple of Janus was closed for the first time in its history; and peace everywhere prevailed. Divine sovereignty seemed to retire, while the *Fatherhood* of God revealed itself to man.

In the previous age the prophet was astonished at the

affliction of his people and inquired: "Is there no balm in Gilead? Is there no physician there?" But, in the days of Christ, the astonishment was the other way. Healing flowed so freely from the Great Physician as to fill the beholders with wonder and amazement.

There was no resemblance in the Mosaic age to this "labor of love," except in the case of the serpent, lifted up in the wilderness; a look at which, healed the people of the poisonous wounds inflicted by fiery serpents. But this was an exception to the general rule; and was done to typify and adumbrate the cross of the apostolic age.

But in both these epochs, faith was honored specifically; that is, God manifested his power in the specific way, the believer was led to expect, by the promise given, for the specific occasion.

In the Post-apostolic age, the one in which we live, faith-works have relation to and yet differ from those of all the previous ages.

In our age, they relate to the sovereignty and fatherhood of God in his dealings with nations and individuals, and these qualities so to speak, conflict with and modify each other.

On the other hand they differ from all previous periods, in that they are not as specific, in their results, as in former ages; and as already explained, since the apostolic age, the faith-law, in its operation, often takes the channel of quantity, rather than quality. Relief better than or superior to the given specific desire is granted, and thus the failure of grace in quality is made up in quantity.

The reason, then, and the nature of the difference, between our age and the two ancient periods in the operation of the faith-law is plain:

(1) The first age was characterized by a revelation of Divine majesty.

(2) In the second age the distinction was reserved for Christ to reveal the fatherhood and love of God.

But these two great epochs and their peculiar works, being finished, are all to bear fruit in us; *i. e.* they are

examples that warrant us in seeking both national and individual relief; and except for fruition in us, the works of those two ages would be vain and incomplete; or to use the language of the apostle Paul: "They without us should not be made perfect."

In those days, while God was engaged in the formation of the Scriptures, which should forever endure, specific promises were given concerning special occasions, which developed specific faith and brought specific results. But in our Post-apostolic period, new specific revelations are incompetent and inadmissible;<sup>1</sup> and hence we have no way of ascertaining in advance the Divine will in any specific case; and therefore have not the facilities for inquiring of God and forming specific faith and thereby obtaining specific relief as in the two previous epochs.

We are *ex necessitate rei*, remanded to general princi-

<sup>1</sup> See Sec. 27, where it is shown that we should not seek a voice from heaven, in addition to the written word of God. The cases of Guiteau and Pendregast are there cited to show the danger of such things, whether they be real or imaginary. And still another case is presented in the fanaticism of the misguided Schlatter. His history as given in the Chicago Tribune Nov. 17, 1895, is pathetic. "The master," as he expresses it, seems to mock him and lead him through many strange and severe wanderings, entirely unlike the benign and easy yoke of Christ.

He is either laboring under some disease of the imagination or else some deceiving spirit is permitted to take advantage of his credulity and dominate him. His resulting false religion is dangerous; for if "the Master" should tell him to assassinate the President of the United States, he would be apt to attempt to obey the mandate.

Under the *law of faith*, God can be just, and suffer him to be thus

deluded; for if the Scriptures are sufficient to save us, then if we admit or look for additional Divine communications, we make God unreasonable; and if our Deity is unreasonable, then under the *law of faith*, some kind of fanaticism will exhibit itself in us.

The fact, if it be a fact, that a child of fanaticism, has power under the *law of faith* to heal some forms of sickness or disease,—this mere *healing power* is not sufficient proof that he is a teacher from God. "Though I have all faith so I could remove mountains, and have not love. I am nothing." (1 Cor. 13:2.)

Love is reasonable. And so Christ healed all that came unto him.

But a heartless fanaticism abandons thousands assembled at its doors, seeking relief. And in some way unreasonableness must and always does characterize the man who is so foolish as to seek supernatural guidance other than the Bible and the dispensations of an overruling Providence.

ples in ascertaining the Divine will; and our faith prevails more along the line of equivalency and quantity, than specifically and in quality.

The scriptural Faith-Texts then, did not expire with the apostolic age; but in a modified form they are available in spirit or principle, in the dispensation in which we live; and not only so, but the work of faith in these last days may be vastly greater, than in primitive times, for we may bring to bear upon any specific case, the principle involved in every scriptural promise or faith-example.

This theory, however, is not designed to discourage *expectation* of specific relief; for all Christendom abounds with instances of specific answers to prayer. The design is rather to prepare and fortify the applicant, if relief should be delayed or not specifically granted; and to teach the believer to claim, at least, *equivalent relief*, and thus preserve confidence in the value of prayer, and the integrity of God, who has promised to hear and answer prayer.

One farther suggestion should be made before closing this section. We should be cautious to note that while the *faith-works* of the Old Testament had relation to the sovereignty of God and therefore were national in their character, yet this sovereignty is not confined to God's dealings with nations. But it is designed by the Christian system, that God should assume to each individual Christian the relation of both an eternal *Sovereign* and an eternal *Father*. These two ideas have been too often separated. "The magisterial conception is the prominent one in Calvinism. True, sublime, awful, but still, by itself, defective. The *paternal* is the controlling thought of the theology of today. True, beautiful, tender, but by itself, defective. Each needs the other, as its complement. To cast off either one and to take the other, is partial and narrow. The Bible contains them both in combination. This age needs the magisterial, as the age of the Westminster divine needed the paternal. We cannot reject the former without rejecting the Epistle



to the Romans. We cannot reject the latter without repudiating the Lord's prayer."

In connection with this quotation from a lecture of Dr. James Brand, the attention of the reader is called to the statement in Section 42 of the present work, that *God could not, if He would abdicate the Sovereignty that inheres in his omnipotence.* The *majesty* of God is an eternal fact that can neither be denied nor avoided. It is mitigated or modified by the *Divine Fatherhood*, but not abrogated. We cannot worship God in spirit and in truth, unless we have regard to him both as *King* and *Father*. This two-fold conception is requisite to develop in us the feeling of awe, sublimity, reverence, submission and love essential to the truest and most availing worship.

*Sec. 115. The Requisite Faith.* We have seen that a faith of some kind is potential in our *Post-apostolic Age*. That it need not, and in many cases cannot be *faith* in specific or definite relief, we have already seen. What then is the *faith* required?

The answer seems to be, *Faith in the present existence of the crucified, risen, ascended and glorified Christ*; which pursued to its logical sequence involves belief in the omnipresent, omniscient and omnipotent God of truth and loving kindness—the father of spirits, who will always bestow mercy and grace, *in some way*, in answer to prayer, through the shed blood and broken body of his Divine Son.

When one attains such a degree of grace as to be able *to understand* this proposition, it seems to be obviously true. In addition to what has been said in previous chapters in relation to the various questions involved, it is sought in the following sections of this chapter to help the reader to a better understanding of the theory here presented; for when understood, it will be believed and adopted.

The specific faith, however, is that Jesus Christ will never turn any one away empty handed who applies to

Him for mercy. It will always be granted *in some way*.  
 "Him that cometh unto me, I will in no wise cast out."

*Sec. 116. The Present Existence of the Son of God.*—We have already seen that the present existence of an *interceding* Savior is of the essence of Christianity. If our Christ is non-existent, we have no basis for our faith.

1 Cor. 15:17. If Christ be not raised, your faith is vain; ye are yet in your sins."

If from the time of his incarnation until now, Jesus has ever ceased to exist, even for an instant, an awful wreck occurs in our faith. He prevented such a *hiatus*, by revealing, while on the cross that He would be in Paradise, until the resurrection of his body on the *third* day. If we could not account for his whereabouts, in this way, what a vacuum, the New Testament would present, from the evening of the crucifixion until the morning of the resurrection. But nature abhors a vacuum. And so does true religion. How fortunate, it is, then, that the Constructor of the New Testament, leaves no break in the chain from the time we have any knowledge of the *Divine Logos*: First the glory of his pre-incarnate state, self-existent or beginning at a time indefinite and involved in mystery; then the incarnation; then the incarnate life; then the crucifixion; then Paradise; then the resurrection; then the reincarnate life; then the ascension; and since then and now and forevermore the intercession and glory with the father. Bless God! there is no link missing! The chain is unbroken—irrefragable! On the other hand how awful would be the wreck if Paradise had not bridged the chasm from the crucifixion to the resurrection! And not only so how much more terrible would be the desolation stretching out before us—how dead the sea of human life if the angel had not rolled away the stone from the sacred sepulcher!

*Sec. 117. Omnipotence.*—The resurrection of Christ is the Gibraltar of Christianity: All the trust of Christendom centers around that one fact. Without it all is blank. With it established, all that Christ claimed for himself

and all the doctrines that he taught are true. This follows as a matter of logical sequence. The *first* of these logical sequences that strike the mind in view of the resurrection, is the *power* of God. The power that raised Jesus Christ from the dead is omnipotent. Nothing can gainsay such a Divine will.

If in behalf of the sick or any other purpose we would resort to the *prayer of faith*, let us settle in our hearts once and forever the question of the ability of God to do any *reasonable* thing.

How foolish is prayer for the afflicted, without faith in Divine power to save and heal the sick! How vain does such an appeal make God appear to be! It is lip service; and worship of a God as helpless as an idol of stone. It is not praying with the spirit and the understanding; nor worshipping God in spirit and in truth.

If our faith in Divine omnipotence is weak it is wise to pray: "Lord I believe, help thou my unbelief." "Lord increase our faith." No *reasonable thing* is impossible with the God that raised Jesus Christ from the dead.

*Sec. 118. Omnipresence.*—When Elijah was engaged in great works it was his custom to use the expression: "*As the Lord liveth before whom I stand.*" Faith in the *presence* of God seems to have been the secret of his power. It certainly is an awful thing to be in the immediate presence of the Sovereign of the universe—the King of kings and Lord of lords. In earthly courts those that are in the immediate presence of royalty, treat the ruler with circumspection and reverence. And the fact of their proximity to the throne endows them with power above those, who are not so fortunately situated. Hence the King or President has his courtiers, the Court its attorneys, and the Legislative body its lobbyists. The courtier, the attorney, the lobbyist all stand in the presence of power; and hence are potential by virtue of their environment.

So by analogy, when one, by faith stands, as Elijah

did in the presence of the living God, unusual power must and will manifest itself in and through him.

This seems to have been the secret of the success of the woman who was afflicted with an incurable disease. "And had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse."

God, however, took pity upon this poor woman "who had spent her living upon physicians," and granted her faith to see that if she could come in contact with the power that was in Christ, important results would follow. So she believed in her heart that if she could touch but the hem of his garment she should be healed; and with this idea in her mind she touched his clothes and immediately was healed. And in commenting upon the occurrence, Christ declared that her faith had made her whole.

We should, however, note that while this woman's faith was great yet her vision was limited. She might have said that the power exhibited in Christ exists everywhere, by virtue of the omnipresence of God; and thus been healed, as many others were, in that day, without touching the body of the inspired healer. But the lesson is important, viz: *Contact with power results in the manifestation of power through the contacting entity.*

So the Christian that has a strong faith that he is always in Divine presence, is a valuable attendant in a sick room; a pillar in the church and a blessing to the land in which he lives. He is potent in his death; for God will provide an Elisha upon whom his mantle shall fall, as well as a "*double portion*" of his spirit.

Let us then believe that Christ, either by Himself or his Holy Spirit is now present with us; and that this Emmanuel is ever ready to hear and answer prayer, when approached through the mystery of his shed blood and broken body.

If, however, we do not believe in Divine ubiquity, how vain our prayers must be! How can God do anything for us where he is *not*! How can we breathe where there is

no air? Infidelity is a spiritual air pump. Life cannot exist in its *receiver*. Nature so abhors a vacuum that it soon fills a poorly ventilated church with a poisonous gas in lieu of a healthy atmosphere. This is God's parable of the spiritual malaria incident to the unbelief that denies that "we live and move and have our being" in an omnipresent God.

*Sec. 119. Omniscience.*—What would the power and presence of God amount to without intelligence? If the Creator of the human system did not understand it thoroughly, what assurance would we have that He could heal us of our diseases? We are fearfully and wonderfully made; so much so that if our God is not all-wise, knowing, *when, what and how* to do, there is no basis for *faith* in Divine Salvation.

Confidence in omniscience involves *submission* to the Divine will; for we are bound to admit that infinite intelligence knows best what He should do or permit. Such a creed dissolves grumbling, fault finding or complaining of the Divine administration. The patriarch Job refused in his affliction to "curse God and die." He manifestly thought that God knew more about the situation than he did. His faith and patience were rewarded; for in the end the Lord was "very pitiful and of tender mercy."

It may seem strange, but it is nevertheless true, that we are in danger of exalting ourselves above all that is called God, both by our words and actions; especially the latter. Modern infidelity frequently does this, by claiming that if God exists He would have managed this world, better than it has been managed. Panagathism saves us from errors of this kind and strengthens our faith in Divine omniscience; and instead of setting up our judgment and volition against the Divine will, we gladly, hand the case over to infinite Wisdom.

*Sec. 120. Divine Integrity.*—We must believe that God is true to his word. "Let God be true though every man should be a liar." (Roms. 3:4.)

We have already seen the danger of doubting the



veracity of God; and that in order to avoid falling into unbelief and despair, we must remember, that no justice of which we have any knowledge, requires every promise to be *specifically* fulfilled. It should be further observed that under the *law of equivalents*, all the promises may be fulfilled, *equivalently*; and it is better that many of them should thus be fulfilled. Take, for example, the promise: "When the spirit of truth is come, He will guide you unto all truth." To carry out this promise, specifically, we would be required to know experimentally, the horrors of Sodom, *delirium tremens*, leprosy, in short, all hell; which we are mercifully spared from experiencing. Omniscience has its burdens. Unless we are omnipotent, it is better for us not to know all truth; except, possibly, sufficient to apply the general name of *mystery* to all that is horrible or terrible; and in that way dispose of the ideas represented by those words, and escape the necessity of an extensive, experimental knowledge of the severity that Christ encountered.

So the principle of *equivalency*, which as shown in a former section God has manifestly attached to our realization of his promises, is a merciful provision; for sometimes our prayers are not wise; and if God is compelled to specifically answer them, by his promise to hear and answer prayer, we would, unconsciously to ourselves invoke wrath, often, upon our own heads.

The promise of Christ is precious. "*Ask and ye shall receive.*" These words are true; and firm as the everlasting hills; and our prayers may at times be specifically answered. But on the other hand, we may be compelled to resort to the principle of *equivalency* to explain the phenomena, occurring, subsequently to the invocation. If however, we pray as Christ did, we can always claim that our prayer is specifically answered. The prayer of Christ referred to is a model: "O my Father, if thou be willing let this cup pass from me. Nevertheless, not as I will, but as thou wilt." (See Sec. 280.)

Here was a special request to be saved from a then

impending affliction; but modified by the petition that the Divine will be done; which is also the first and principle feature of the Lord's Prayer. This part of the prayer was answered, in a manner far greater than the petition in the first clause, by giving Him the subsequent glory of the resurrection and ascension, and the honor and love of the redeemed for ever more.

The apostle Paul declares that God is able to do for us more than we ask or think; which is a clear indication of Divine willingness to bless us exceedingly.

We should therefore, be readily taught the folly of preferring our ideas of things to the ways of God; and that it is much better to say, "thy will be done;" and thus leave the whole subject in the Divine Hand, with full confidence that God will answer our prayer in his own way and time, and in the right way and right time.

This course preserves our confidence in the integrity of the Divine word, and the value of prayer; for it consists only in an appeal for Divine grace and mercy, *generally*, and avoids bringing our will in conflict with the Divine will.

Where we say, "our will be done," and claim the answer, specifically as prayed, because of the promise to answer prayer, we proceed in the spirit of litigation; or of tempting God; and are liable to be beaten in this law suit, considering the counter claims and many other defenses that can be interposed to suit on contracts.

But when we say "*thy* will be done," we have nothing to do with jurisprudence; we are at the throne of grace, where peace and plenty abound.

Many have prayed, not in *submission*, but ignorantly, in the spirit of litigation, and have lost their cases in the intricacies of infinite jurisprudence and have lost faith in God, because they "*ask amiss*."

We have already seen that the "*Prayer Test*," proposed by scientific infidels is of this spirit; being the same kind of temptation that demanded that Christ should cast

Himself from the pinnacle of the temple, in proof of his divinity.

Let us be aware of the "*snare of the fowler*." The triumphs of peace and grace are far superior to the victories of war and litigation. The wise way, in dealing with the scriptural promises is to comply with all the conditions contained in them; and then substitute the Divine will for the specific thing promised, expected or desired; remembering the spirit that God has manifested to do for us more than we ask or think. If we pursue this course we will never lose our faith in God; but on the other hand, we will wonder at the grace, abundantly poured out upon us, often unexpectedly and always mysteriously.

*Sec. 121. Divine Fatherhood.*—Sufficient has been said in the progress of this work to show that we are the children of a merciful Father, of whom loving-kindness is the essence. This is involved in our regeneration, whereby we cry Abba, Father.

It surely needs no argument to prove to a child of grace, that there is abundant mercy and grace for him in his Father's house. It is there, to be drawn upon, as the winter store of apples in the cellar, or an account in bank. Mercy and grace will come to the seeker of Divine favor, in *some way*, without fail. We may not always, receive it, precisely as expected or desired; but it will abundantly come in *some way*, and at *some time*.

A promise to pay one hundred dollars in gold can be fulfilled between men in different ways; such as sending a bank draft; express order; postal order; or paper money; and often such claims can be settled by the transfer of lands or merchandise; and untold millions of them are settled through clearing houses. So when we call upon God for the mercy and grace promised in his word, He will honor the draft; but in manner and form as He sees proper.

But in whatever way, whether specifically or equivalently, Divine grace does come to us, we can frequently, exchange it for the specific thing desired, or something

better. If I desire gold of God, He can give talent by which to earn it. If I wish the restoration of a withered or amputated limb, He can give me sympathetic friends and assistance, worth more than the limb. If I would be healed of some affliction, He can withhold the grace of healing, for the time being and teach me valuable lessons and carry me through experiences, that I would know nothing of, except for my affliction. If I pray that some loved one may not die, He can give me faith that "to die is gain," and it is better to depart and be with Christ. If in my sorrow, I pray that I myself may die, He can teach me to endure my crucial ordeal "for the joy that is set before me." The problems of our lives are in the hands of an infinite Father who knows all the labyrinths of our existence; and when, therefore, we are called upon to pass through the shadow of some dark mystery, let us be assured by the precious promise: "*My grace is sufficient for thee.*"

*Sec. 122. The Prayer Involved in the Prayer of Faith.*—Let us then be assured that everlasting loving-kindness is at hand, ready to be poured out upon us; and we can at all times, open the fountain by simple *submission* to the Divine will; which is shown to be of the essence of all true prayer; for this is all that is meant by the paragraph in the Lord's Prayer: "*Thy will be done.*" To utter this with the spirit and the understanding, is to truly pray.

"Your Father in Heaven knoweth, what things ye have need of before ye ask Him." Hence it would seem that the most sensible thing we can do is to heartily say: "*Thy will be done.*"

"Blessed are the meek, (*praos*—submissive, mild, resigned,) for they shall inherit the earth." "The meek shall eat and be satisfied." "Submit yourselves therefore to God." "Humble yourselves in the sight of the Lord (by acknowledging your dependence upon Him) and he will lift you up." (See section 215.)

The substitution of the Divine will for our will seems to furnish the key to Christ's remarkable promise: "If



ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

This is a dangerous text to the unlearned and superficial; and some distort it to their own destruction.

Note the *condition* of this promise: "*If my words abide in you.*" Among Christ's words are: "*Thy will be done.*" If these words abide in us; *i. e.* if they form a part of the prayer of the heart; then of course, we shall ask what we *will* and it shall be done unto us; for we have adopted the Divine will and *that* we are bound to hold is always done.

There is no warrant for the theory, that a purely human will, will be done. It is only when the human will becomes *one* with the Divine will that it can enjoy this promise. This is the burden of Christ's matchless prayer, for his disciples and all believers on the eve of his crucifixion:

"Holy Father, keep through thy own name, those whom thou hast given me, that they may be *one* as we are.  
\* \* \* \* \*

Neither pray I for these alone, but for them also which shall *believe on me* through their word; that they all may be *one*; as thou Father art in me, and I in thee, that they may also be *one* in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them that they may be *one even as we are one*: I in them, and thou in me, that they may be made perfect in me; and that the world may know that thou hast sent me, and has loved them as thou hast loved me."

Mark the thought! Oneness with God—the human will, merged in the Divine will; and this is what in theology is known as *consecration*.

The higher up we go, in the scale of being, the more humble we become, for we more clearly see our dependence upon God; and the sublime absoluteness of his dominion; and the only proper and wise thing for us to do is to set the Divine will before us and ever seek to do it. There is a great reward in such a *consecration*; especially



when mixed with faith; "for he that cometh to God must believe that He is and that He is a rewarder of them that dilligently seek Him." This is the gist of the whole matter: (1) Believe in the existence of God; (2) that he is a rewarder of persistent *consecration* to his will.

"If any man *wills* to do the will of God, He shall know the doctrine whether it be of God, or whether I speak of myself." How true this promise of Christ is! How effulgent is the knowledge that gradually dawns upon the consecrated heart, as "the Sun of Righteousness, rises with healing in his wings!" "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love Him."

*Sec. 123. Faith in the Atoning Blood of Christ.*—In coupling the human to the Divine, a mysterious injury occurred. The hands of the Trainman were pierced; his feet torn; his brow and face disfigured and bloody; and his back was scorched as with fire. In his agony He sweat, as it were, great drops of blood. The wreckers gnashed their teeth upon Him; and he died amid their scoffs and jeers. But the *at-one-ment* was accomplished; and the earth was linked to heaven forever more; and its precious cargo saved.

How these analogies everywhere abound. Truly the cross has purified all things.

Many of these analogies have already been presented. Enough, however, has been said to assure us that an analogy may be found between the cross and every phenomenon of the material universe; and every phase of human existence; a fact that caused the apostle Paul to determine "not to know any thing among you, save Jesus Christ and *Him crucified*;" not that this limited his knowledge; but rather opened up a knowledge of all things, in order to illustrate and explain the scope, power, and purpose of the *Passion* of the Son of God. We may, therefore, readily believe that through the shed blood and broken body of Christ, the way is opened up for access to the mercy and grace, residing in the great and wonderful

God, whose ways are past finding out. We may not be able to fully understand this mystery; but the scriptures clearly testify that Jesus Christ died to save sinners; and that his blood has removed every legal obstacle to our approach to the Righteous Supreme Sovereign. By faith then, the blood of Christ, expiates our sins and cleanseth us from all unrighteousness; and enables us to draw near to the God of holiness, who opened for us, this fountain for uncleanness, that we might partake of his holiness, and be one with Him, dwelling in "the household of faith" as children of the living God. "He that overcometh shall inherit all things; and I will become his God, and He shall be my Son."

*The faith then in these Post-apostolic times, that tends more strongly than any other, to save the sick, is faith in the loving-kindness and regenerating and sanctifying power of the Father of the spirits, through the cross; and in Divine ability to heal; and the prayer involved is simple consecration to the will of the risen Christ, omnipresent, either by Himself, or the Spirit of Holiness, mysteriously, associated with Him. As a general rule, with possibly rare exceptions, involved in mystery, such a faith and prayer will avail, in due time to heal disease and relieve from suffering, by securing whatever of miraculous power may be needed in addition to the general providences within our reach.*

*Sec. 124. Faith in the Recovery of the Patient, not Necessary.*—It will be noticed that the doctrine advocated in this chapter, does not require faith that the patient will be healed. The faith requisite, relates to the power and disposition of God, to do for us as much or more than we ask of Him, when we are consecrated to his will.

The theory that there must be faith in the recovery of the patient, or in the specific success of the given undertaking, has led to much fanaticism, in efforts to form such faith. This heresy, frequently exhibits itself in revival meetings. It is quite common to hear the preacher or some zealous brother express faith that a great revival

will occur. And when the meeting does not prove a success, the wonder is why the faith mentioned did not avail. The answer is plain. It was not faith. It was simply assumption or crudelity. In these *Post-apostolic* times no man can foretell any future event. The spirit of prophesy is reserved to be the High Seal, attesting the divinity of the Scriptures; "for the testimony—(marturia, attestation) of Jesus is the spirit of prophecy; *i. e.* the prophecies in the sacred record, followed by their fulfillment from time to time, as the ages roll by, unfolding like the Rose of Sharon, are incontrovertible proof of the Divine word.

In the very nature of the case then any prophet since the apostolic age must necessarily be a false one. And when any brother says that He has faith in the future success of any given enterprise, whether in relation to healing the sick, or revival in the church, or any other thing that is dependant upon Special Providence, he should be answered by the words of James: "Ye know not what shall be on the morrow. \* \* If the Lord will, we shall live and do, this and that."

All that we can say in regard to the future, so far as matters depending upon Special Providence are concerned, is that in *some way*, God will be merciful to him who asks mercy, and gracious to him who seeks grace. There never was and never will be a prayer uttered that was not heard and answered in some way. This is all the faith that is needed so far as the answer to prayer is concerned. Faith in specific success is neither required, nor proper. Leave the matter with God, generally; but work definitely. If the work is in harmony with the Divine will, it will succeed; sometimes promptly; other times along the line of more or less patience, depending upon how much Divine mercy may accelerate the growth in grace.

*Sec. 125. Imposition of Hands.*—Mark 16:17-18. "These signs shall follow them that believe: In my (Christ's) name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and

if they drink any deadly thing it shall not hurt them, *they shall lay hands on the sick, and they shall recover.*"

These words are not in some of the oldest manuscripts of the New Testament; and therefore they may have crept into the later copies through *annotation*. But be that as it may, the spirit of these promises is involved in the teachings of Christ, some of which are quoted in the beginning of this chapter; and they were fulfilled in the Apostolic age, or until the close of the Biblical formation. And in our Post-apostolic age the truth involved in such texts, may be made available, at least, equivalently; if not always specifically. As already seen, the thing for us to do is to fulfill the conditions and leave the results to the Divine will; taking care, however, to avoid tempting God in our action, growing out of these texts. The *one condition*, especially to be noted in this *section* is that of *laying on of hands*. This ordinance has existed in some form or other, through the history of the Christian church. It has been more particularly resorted to, in the matter of the consecration of persons to the ministry, or some particular branch of Divine service. But somewhere in the history of the church it fell into disuse so far as the question of healing the sick are concerned. And it may be frankly admitted that it is not essential to the securing of Divine relief; for the reason God has often heard prayer, notwithstanding the *non-user* of this ordinance. But that this is still a rational ordinance, and a valuable means of grace, worthy of revival, will appear from the following considerations:

(1) It was sometimes practiced by Christ, as shown in his work, in his own country (Mark 6:5:) "And He could do there no mighty work, save that *He laid his hands upon a few sick folk, and healed them.*" This would seem to indicate that *laying on of hands*, is one of the most potent means of grace; for it succeeded, where unbelief otherwise impeded the power of the mighty Christ Himself; furnishing a mysterious exception to the general operation of the *Law of Faith*.



In Luke (4:40) it is said: "When the sun was setting, all they that had any sick with divers diseases, brought them unto Him; and *He laid his hands* on every one of them and healed them.

Luke 13:11-13. "And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, 'Woman, thou art loosed from thine infirmity.' And *He laid his hands on her*; and immediately she was made straight, and glorified God."

(2) It was clearly an apostolic practice. Peter took the lame man, at the Beautiful Gate, "by the right hand and lifted him up; and immediately his feet and ancle-bones received strength."

In Acts 5:12, it is said that "by the hands of the apostles were many signs and wonders wrought among the people." We have already seen in Sec. 113, that the applicants became so numerous that Peter and Paul could not reach all of them; and the shadow of the former and handkerchiefs and aprons from the body of the latter were substituted as healing agencies.

Acts 28:8. "And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him and healed him."

In Acts 6:6, it will be found that in setting apart seven men of honest report to attend to the finances of the church, they were "set before the Apostle; and when they had prayed, they laid their hands on them."

In Acts 8:14-17, we find the following mysterious record: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who when they were come down, prayed for them that they might receive the Holy Spirit: (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord



Jesus.) Then laid *they their hands* on them, and they received the Holy Spirit."

In this connection a valuable lesson may be learned from the mistake of Simon the baptized sorcerer, who overlooked the fact that *laying on of hands* was only a *means of grace*; but seems to have conceived the idea that it opened the flood gates of power like the lock of a canal or the gate of a mill race. And desiring to be "some great one," he sought to buy the power like one who seeks an interest in a system of irrigation, and offered the apostle *money*, saying: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit." But Peter rebuked Him for entertaining the idea that, that which came as a matter of Divine gift, grace, or favor could be purchased with money.

The texts and examples that we have been considering in this section show: (1) That both Christ and his apostles *laid hands on the sick*; (2) that important results followed their action; and (3) it was regarded by them as a means of grace, and not as possessing inherent power.

(3) *The Philosophy of laying on hands*.—There seem to be at least three reasons why the Divine blessing accompanies the proper exercises of this means of grace: (1) It is a very pronounced method of *confessing Christ* before men; and brings the subject within the perview of the promise: "He that confesseth me before men him will I confess before the Father." This is also probably one of the reasons why the ordinances of Baptism and the Lord's Supper have been so profitable throughout the history of the church. (2) *Laying on of hands* is a most excellent method of manifesting love and sympathy for the afflicted; and these qualities as we shall hereafter see in *Part Second* of this work is the greatest of all means of grace; and (3) there is a consecration involved in the submission to these ministrations from the man of God. It always remains as a hallowed memory in the heart of all that truly participate in such a scene; and its influence to godliness is very great.

(4) *No special form of words or practice is given or required.*—This point should be particularly noted. Each case should be governed by its own peculiar circumstances. Christianized common sense will enable him who engages in this service for another, to act graciously and wisely. It should, however, all be done in the name of Jesus, with distinct recognition of the merits and the necessity of his shed blood and broken body. Care, however, should be taken to explain to the sufferer, if of sufficient age and strength, or if not to his friends, the reasons for and the principles involved in the ordinance. And if others are present at the time besides the sick person, appropriate remarks may well be addressed to them explanatory of the nature of the exercises. Religious services, including the reading of appropriate Scripture, the singing of hymns and prayer in connection with this ordinance will also be profitable. The whole matter requires meditation and reflection and no one should engage in it unless he feels qualified to conduct the exercises with the spirit and the understanding.

(5) In dealing with these sacred things two cautions should be observed: (1) We should avoid tempting God, or proceeding in the matter in a spirit of litigation. This has been urged so often that it may seem like unnecessary repetition. But no intelligent author can write upon this subject, without feeling that this danger should be carefully guarded against. The only safe spirit is one that says: "Not my will but thine be done Oh God. In wrath remember mercy; in mystery remember grace; through the blood of Jesus Christ our Lord."

(2) Having thus submitted the case to the God of all mercy and grace, let us not too strongly expect sudden specific relief. But "be followers of those who inherit the promises through faith and *patience*;" and remember that the *ordinary* scriptural plan, in our Post-apostolic times is to grow in grace and the knowledge of Christ. And whatever of Divine grace is bestowed upon the patient is more likely to be granted along the line of

waiting, patience and growth in grace. And it will be found to be a very valuable means of grace if the patient, from the time his application for grace is made, whether by laying on of hands or not, shall resolutely insist that he *now* obtains mercy and grace in *some way*; and take an inventory of the grace and mercy already obtained, at least in part; and praise God for all his goodness and mercy. When we are thankful for grace already bestowed, we are in a position to go on to still further grace. Hence the apostle Paul says: "In every thing by prayer and supplication, with thanksgiving, let your requests be known unto God."

And the 107th Psalm begins: "O give thanks unto the Lord, for he is good; for his mercy endureth forever." And then four times this same Psalm reiterates the marvelous words: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

## CHAPTER XXII.

### THE MINIMIZATION OF PAIN.

*Sec. 126. The Necessity of Using General Providences.*  
—In the introductory chapter, we have seen that it is our duty in the affairs of this life, to use such resources as God has placed at our command. Anything short of this is "*tempting God*," and leads to fanaticism.

It is not, however, within the scope of this work to treat of such matters. Alathiasis more properly treats of matters supplemental to ordinary medical treatment. It is the purpose of this chapter to deal with truth as a remedial agency and make a practical application of the truth that Christ taught when He said: "*Sufficient unto the day, is the evil thereof.*"

*Sec. 127. Present Pain.*—The Greek word *kakia*, that is translated *evil* in the text quoted at the close of the last section, denotes affliction, whether it proceeds from sin, or unavoidable casualty.

In the consideration of this text, so far as it relates to disease, it should be remembered that *pain* is of the essence of all affliction; and hence the sagacious contest, in the treatment of disease, is with the pain that is of its essence; and we are nigh to victory when we perceive that the real essence of the disease is *present pain*. *Sufficient unto the day, is the pain thereof*. This truth when properly seen and applied, *minimizes* pain; and as we shall see, is a wonderful aid to recovery from sickness or disease.

*Sec. 128. Definition of Pain.*—Webster defines *pain* as follows:

(1) "An uneasy sensation in animal bodies of any degree, from slight uneasiness to extreme distress or torture, proceeding from pressure, tension or spasm, separation of parts by violence, or any derangement of function; bodily distress; suffering."

(2) "Uneasiness of mind; mental distress; disquietude; anxiety; solicitude."

This definition seems to involve the idea that pain is of two kinds; *physical and mental*. This distinction is more apparent than real; for the mind is connected with all pain, whether mental or physical. There is no pain, where there is no consciousness of it. This truth is set forth in Haven's *Mental Philosophy*, as follows: "If it were not for the mind present with the organism, and susceptible of impression from it, and thus cognizant of changes in it, the same changes might be produced in the organism as now, but we should be entirely unconscious of and insensible to them. In certain states of the system this actually happens, as in sound sleep, the magnetic state, the state produced by certain medical agents, as ether, chloroform, opium, and the intoxicating drugs of the East. In those cases the connection between the mind and the nervous organism seems to be in some manner interrupted or suspended, and consequently there is for the time no sensation. The nerves may be irritated, divided even, and still no pain is felt."

*Sec. 129. Origin of Pain.*—As we progress in our investigation of pain we are compelled to admit that the subject including the origin of pain is involved in mystery. But it will be found that pain is always connected with and hence arises out of a disturbance of the circulation of the blood, producing an abnormal condition of the capillaries. If the capillaries are unduly contracted, pallor, coldness and rigidity of the parts affected, begin to manifest themselves. On the other hand if the capillaries are unduly expanded, redness and inflammation result.



The nervous organism is so intimately connected with the capillaries, that any important disturbance of the circulation is instantly, communicated to the nerves, by pressure upon the nervous tissues, and by them telegraphed to the brain, and thence, mysteriously, imparted to human consciousness by the phenomenon, known as *pain*.

*Pain* is the evidence that the capillaries are either unduly expanded, or contracted. Disease then may be defined to be an abnormal condition of the capillaries; because there is no uneasiness or pain where these are not disturbed. The business of the physician then, in the treatment of disease, is to restore the capillaries to their normal condition; and to prevent them from being unduly infringed. The derangement of the capillaries imposes upon the tissues undue labor in discharging the function of the circulation of the blood; and pain is the call of nature for *rest* of the parts affected, from their extraordinary labors; and the intelligent physician seeks to secure this *rest* as soon as possible.

*Sec. 130. Relation of Pain to Disease.*—That pain is of the essence of disease is apparent from the considerations in the last section. This is also the testimony of the medical profession. In Medical Memoranda of Dr. B. F. McMillen, published at the end of this volume, the following view is expressed: “*It is well known that pain is connected with all inflammation, tumors, abscesses, swellings, everything in fact that calls for remedial agency.*” This view is so well fortified by his many years of study and experience, that it is here adopted as the truth.

In the same work, the importance of controlling pain in the treatment of disease, is also urged as follows:

“*Let it be remembered that in all inflammations, the pain must be controlled by opium or some of its preparations, unless a marked idiosyncrasy of the patient gets in the way. In that case a resort must be had to substitutes.*”

This truth is generally recognized by physicians; and the principle involved is that when a patient is relieved of

pain, nature has a recuperative power, incident to a state of rest, that tends strongly to a healthy or normal condition; a thought that is fully explained by the authorities given in the next five sections.

*Sec. 131. Views of Dr. Hilton.*—This celebrated physician, in an able series of lectures on *Rest and Pain*, has shown the value of *rest* in the treatment of pain and disease. The following liberal extracts are given, as a clear exposition of the truth on this subject:

“In my reflection on the subject of *rest* as a curative agent, my mind naturally reverted to that period of man’s existence when it was the sole curative means of which he could avail himself. I could but picture to myself the timorous awe which must have been engendered in his mind by the first accident which happened to him. Let us imagine our first parents suddenly thrust out of the garden of Eden, and doomed to toil for their daily bread; with hands unused to labor, inexperienced, in the substitutes for unnecessary exertion and in the avoidance of local injury, and exposed to all the accidents of a precarious existence. Let us try to realize the awe-stricken dismay which must have oppressed man’s mind on the infliction of his first wound, his first experience of pain;—the breach of surface disclosing to his sight his blood flowing unceasingly, or leaping at sustained intervals, from its open chambers, his sense of fainting, ultimately sinking to the earth, the foretaste of death; this, too, with the recent denunciation, ‘Thou shalt surely die,’ still ringing in his ears. Can words depict the hopeless anguish which he must have endured? But what follows? See him awakening to life again, the stream of blood stayed, the chasm plugged, his strength revived and day by day that wound—which he regarded as the badge of death, the vengeance of the Creator’s wrath—narrowing and healing till it could hardly be seen.

“I have made these observations for the purpose of showing the original promptings of nature to man, for the alleviation of what must have necessarily befallen him in

his altered condition. *Pain was made the prime agent. Under injury, pain suggested the necessity of, and, indeed, compelled him to seek for rest. Every deviation from this necessary state of rest brought with it through pain, the admonition that he was straying from the condition essential to his restoration.* He must have observed with astonishment the breaking asunder of the newly formed tissue or the steady development into normal structure, which occurred in exact accordance with the disturbance or rest of the parts, which the sense of pain had enabled him to regulate so accurately, and to employ so beneficially for his own personal relief and comfort.

“That the Lord of all should have implanted in man, beyond the endowments which enable him to sustain his existence, a recuperative power from the accidents and mischances of his precarious existence, appears to me to supply an evidence of his merciful and unspeakable love, too lightly considered.

“Growth is the antitype of repair, prefiguring the physiological capabilities of existing structures to repair themselves. Without digression, I may say that so intimate is the association between *rest* and *growth* as to make them appear, on a superficial view, to stand to each other in the relation of *cause and effect*. Accurate observation of the animal and vegetable world certainly reveals their perpetual co-existence; and growth, as a rule, seems to proceed, *pari passu*, with physiological rest.

\* \* \* \* \*

“We all know how eagerly rest is sought for by the lower animals, especially in periods of suffering from injury or disease—how they endeavor to escape from the prying curiosity of man in order that the injury may be the more speedily repaired. The value of rest in fostering the production of that highly organized animal tissue which forms so large a portion of our staple food is well known to the stock-keeper and grazier. A homely illustration may be found in the fact that in infancy the child who sleeps much mostly thrives. The observation is

equally true, that the wakeful, restless child seldom displays the evidence of active nutrition. Doubtless all will admit that in infancy development is in its highest state of activity, and that the healthy infant passes the greater portion of its life in a state of rest and sleep. Growth—the renewal of some parts, and the fresh development of others—seems thus to claim sleep and rest as its helpmates.

Thus far I have endeavored very briefly to point out the relation of *rest to growth*. I would now say a few words regarding the relation of *rest to repair*.

“Repair is but the repetition of growth. The same elements, the same kindred condition, are necessary to the same results. Rest is the necessary antecedent to the healthy accomplishment of both repair and growth. This surely is the natural suggestion of a means towards an end which should never be lost sight of by the physician or surgeon. For example, children who are ill and lose their rest, waste very rapidly, more rapidly in proportion than older people; but as soon as the morbid condition subsides, and rest asserts its power, the recovery or repair becomes extremely active, accompanied by an increased tendency to sleep; sleep supplying the great desideratum previously required.

“Take for example, the case of a child suffering greatly from the irritation of stone in the bladder, which prevents sleep, induces sometimes extreme emaciation, and urges the child even to the verge of death. How marked, how almost immediate is the change on the removal of the stone. On giving rest to the bladder, and consequent constitutional rest to the general system, the child falls into a profound and prolonged sleep.

“In principle, the same remarks and the same reasons would apply to cases of extreme dyspnoea relieved by the operation of tracheotomy, or strangulated hernia, after the reduction by taxis or the knife, or to the removal of an extraneous body from the auditory canal. In these and in many other instances, which might be adduced the



relief afforded by the surgeon is often followed in children by long and highly restorative sleep.

"The interruption of rest by local disease, occurring to persons in the middle period of life, does not cause the same degree of exhaustion and wasting as in the young. They bear the loss of sleep better, because their constitution has to sustain the stress of repair only—not of both development and repair, as in the child. Their recovery is slower; their subsequent sleep is not so profound nor so prolonged, nor their rest so complete. The defective sleep and slow repair which manifest themselves in the old after injury of any kind are familiar to us all.

"What I have here endeavored to inculcate is, that growth and repair bear an exact relation to due physiological rest, local and general.

"Although it is, I believe, impossible to explain what are the delicate elaborations which are associated with repair and growth (those marvellous renewels of life and strength resulting from repose and rest,) I need not insist upon their obviously beneficial and constant ministration to the exigencies, emergencies, and necessities of man's life on earth. Practically, the maximum of result is co-equal with the minimum of disturbance. Thus rest becomes the great fosterer of repair."

*Sec. 132. Dr. Williams' View.*—In "*Principles of Medicine*, (Page 81,) the following language occurs, which is here quoted as additional authority, upon the question of the relation of pain to disease:

"In many instances we are to regard pain merely as a symptom to be removed only by means which remove its cause, the reason which produces it: but in many cases, on the other hand, although a symptom, it constitutes a chief element of the disease, and one against which remedies must be expressly directed. Thus it is in neuralgia, gastralgia, nephralgia, colic, dysmenorrhoea, and perforated intestines. So long as the excessive pain lasts, all the functions suffer, faintness and exhaustion ensue, and if no relief comes, the prostration may be fatal.



*Here, to mitigate or remove the pain is a first and pressing indication.* Again, in some other cases where the pain is less severe, it may be very hurtful, by interfering with important functions. Thus the stitch of pleurisy impedes the breathing; the pain of tenesmus and the irritation of the stomach or windpipe cause efforts at straining, vomiting, and coughing, so violent, that the functions are thereby kept in a state of disturbance, and the strength is exhausted. Here it may be necessary *to treat promptly for the pain* on account of its immediately pernicious effects."

Sec. 133. *The View of Dr. Robert Liston.*—In his "Elements of Surgery" (Page 16,) this able surgeon corroborates the authorities above cited, concerning the relation of pain to disease, as follows: "Though inflammation does not always accompany the sensation of pain, yet the latter, in a greater or less degree, attends inflammatory action; and perhaps, it is fortunate that it does so. Because were it not for the occurrence of pain, the patient's attention would not be directed to the disease; he would continue to use the part as if in health, and the affection would thus be much aggravated. Whereas, according to the existing provision of nature, pain is felt at the commencement of the action, the presence of which the patient is thereby made aware of; and he is compelled to employ such measures for its removal as reason naturally dictates, of which none is more effectual than *disusing the affected part*. The nerves are thus the safe-guards of the various parts of the body in health; their nurses in disease. A part deprived of sensation may be used, even to the destruction of its texture, without producing any impression on the sensorium, and consequently without the animal being conscious of it.

"The presence of pain, as a symptom of inflammation, may be easily explained. *The connection of the vascular with the nervous system is very constant and intimate.* Their ramification accompany each other, and are contained in the same cellular sheath; and without the recip-

rocal influence of each, neither could perform its functions perfectly.

“When the circulation is excited, the nerves accompanying the affected vessels are unusually compressed, and over-stimulated by the circulating fluid, in which, probably, some change takes place, and in this manner unnatural impressions are produced; the nerves themselves are likewise the seat of disease, in consequence of the enlargement of the minute capillaries which permeate them. Over detension of the coats of the vessels may also be supposed to give rise to painful feelings, independently of any affection of the accompanying nervous trunks.

“The degree of pain is generally in proportion to the sensibility of the part when in health; it also depends upon the distensibility of the parts affected, and on the intensity of the inflammatory action. When bones, tendons, etc., which in their uninflamed state are nearly insensible, become inflamed, the pain and suffering are most excruciating, owing to the resistance opposed to the dilatation of the vessels, and the prevention of the effusion by which they naturally relieve themselves.

“The kind of pain also varies, in consequence of different modifications in the action causing different impressions on the sensorium. Pain is not always increased in proportion to the natural sensibility of the part; for in some instances the sensibility is rendered much more intense, while in others it is much obtunded.”

*Sec. 134. The Recuperative Power of Nature.*—As hereafter seen the thought suggested in the last four sections that there is a natural reparative power in the human system when *pain* is removed is an important Alathiasitic principle; and in order that the subject may be more clearly understood the following additional quotation is made from the lectures of Dr. Hilton on *Rest* and *Pain*:

“It would be well I think, if the surgeon would fix upon his memory as the first professional thought which should accompany him in the course of his daily occupation, this physiological truth—that nature has a constant tendency

to repair the injuries to which she may have been subjected, whether those injuries be the result of fatigue or exhaustion, of inflammation or accident. Also that this reparative power becomes at once most conspicuous when the disturbing cause has been removed; thus presenting to the consideration of the physician and surgeon a constantly recurring and sound principle for his guidance in his professional practice.

“As illustrations of this truth take the following: An extraneous body falls upon the conjunctiva; it is immediately pushed, by repeated involuntary closure of the eyelids, towards the angle of the eye, close to the puncta lachrymalia; thence the lachrymal fluid floats it upon the caruncula lachrymalis, where it becomes entangled by the hairs with which this structure is provided, producing redness and pain, but after its removal by the surgeon or nature, the whole of the inflammatory appearance vanishes, showing that it was only necessary to remove the disturbing cause. If there be a thorn in the finger you have but to take it out, and the local irritation subsides. Suppose you have a fish-bone in the throat, exciting constant involuntary efforts of delutition—as soon as it is removed all the disturbance in the throat ceases. An in-growing toe-nail produces great pain and local inflammation: if you take off the edge of the nail, all these symptoms quickly vanish. Corns get well if pressure be taken from them. I admit that this is all very simple surgery, but it illustrates a principle—that if the local disturbing cause, whatever it be, is removed, nature has an immediate tendency to repair the injury which has been inflicted, because she is enabled to adopt her own remedy, Rest.”

*Sec. 135. Distinction Between Weakness and Disease.*  
—We find it then well established by medical authority that an undue burden upon the nervous tissues results in a state of mental unrest called pain; and hence the part affected is said to be in a state of *disease*; which means *not-case*. The part affected disturbs the *case* of the

patient; and is spoken of as *dis-eased* because the patient is *not-at-ease*. The problem then is to restore the patient to *ease* as soon as possible. As soon as that is done, as for instance in the case of fever, the patient is no longer considered diseased, but convalescent. This subject is explained in Dr. Buchan's "*Family Medical Library*" (Page 107,) as follows:

"The fever being subdued by the entire removal of irritation and internal congestion, convalescence will, in general, be most successfully conducted without the exhibition of tonic remedies. A scheme of diet, drink, and general regimen, skilfully directed, and faithfully observed, constitutes now the means in which confidence may be most safely reposed. The patient is feeble and emaciated, *but not diseased*. Let the points specified, then receive the attention to which they are entitled, and the powers of the constitution will accomplish the rest, by bestowing contemporaneously substance and strength."

We see from this extract that when pain is overcome the part affected is *not* considered as diseased, but is more or less enfeebled; and will grow stronger under the reparative power of nature, as above explained by Dr. Hilton, until the normal condition or strength is attained. *Where there is no pain physical trouble is a question of weakness and not of disease.*

*Sec. 136. The Promise of Christ.*—Bearing in mind the proposition that the first question in treating a malady is to attain to a state of ease by overcoming the pain, let us advert to the promise of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In considering this passage, we should note that all unrest or absence of ease, proceeds, as we have seen in Sec. 128, either from physical or mental causes. But in either case, this pain or unrest is a trouble of soul, for there is no pain, except as we are conscious of it.

The promise of Christ, therefore, should not be construed so as to limit it to trouble springing from spiritual causes; but it certainly seems to be broad enough to cover any pain of which we are conscious, whether it be of mental or physical origin.

The proposition of Christ is then to restore us *first* to a condition of ease and rest. But how is this to be done in our *Post-apostolic* age?

From what is said in the last chapter it is plain that we may not look for the healing power of Christ to be exhibited in the same manner as in the days of his incarnation. The condition in the text is "*learn of me.*" It is then along the line of the acquisition of knowledge of the truth that the promised rest is secured. The condition of *learning of Christ* was not imposed in the *Christo-apostolic* age; at least not to the extent that is demanded of us. In primitive times multitudes were healed with apparently very little knowledge of the principles involved. But in our day increased learning carries with it increased responsibility. In applying then to the Great Physician for healing of disease; and having seen that the first step in the treatment of affliction is to overcome the pain or unrest incident to the disease; let us inquire what fact a learner or disciple of Christ may learn in relation thereto, from his teachings. These subjects are of absorbing interest and will engage our attention in the next section.

*Sec. 137. Present Salvation.*—The first thing that the Divine word seems to impress upon the heart of the seeker of rest is the thought of *Present Salvation*. "Sufficient unto the day is the affliction thereof." The scriptural plan of salvation is to deal with the woe now at hand; and not with the trouble of yesterday, nor the affliction of tomorrow. Present Salvation casts out the spirit that *broods* over the past and *forbodes* the future; and then proceeds to deal with the present actual affliction.



In Sec. 92, in treating of salvation from the consequences of evil or sin the following language is used:

"We do not need to fear the *wrath to come*. Whatever wrath strikes us can only overtake us in the *now time*."

This same truth applies to relief from *pain*. The present distress is all with which we have to do. Divine grace can only be bestowed upon us in the present; and we should look carefully into our actual present condition to see how much grace we *now need*.

A Christian philosopher or *truth-healer*, in dealing with pain will find it profitable to say in his heart in substance as follows: "My *past* pain is gone. I will never be required to suffer that again. My *future* pain is not here yet. I will not anticipate it. All I am required to deal with is the *present* pain; which is as fleeting as the beat of the pulse, or the flash of a thought."

Considerations such as are involved in this formula, unload from the mind and the body, much of the pain, by *minimizing* the pain of which the mind is conscious; for as we have already seen the *consciousness* of pain is of its essence.

When the operations of an untutored mind are closely observed in a moment of suffering, it will be found that the *attention* is dwelling much upon the past pain, or future pain; and thus by crowding in upon the mind the aionion torment of the past, and the aionion torment of the future, in connection with the present torment, a greater burden is piled upon the part of the body affected by the disease, than is necessary; and often times breaks the body down. It is as much a taste of the dogma of eternal torment as is possible to a finite mind. It produces a worry that only aggravates the disease.

If we would seek rest or ease from Christ, we should ourselves, lay aside all unnecessary burdens. If we curtail pain, by minimizing the consciousness of it, through the elimination of the past and future woe, from the *attention* of the patient, then *pro tanto* we contribute to

health; for as above seen, in proportion as pain is reduced, the disease disappears; and when the pain is entirely removed, the case then presents a question of weakness, and not of disease.

This principle of reducing pain to a minimum is the secret of success in dealing with disease. When pain is minimized by strict telling of the truth, in relation to the actual present suffering, and kept minimized by persistent elimination of past and future woe from the attention of the patient, it leaves very little else for the physician, whether human or Divine, to do in relation to the disease. In most cases it will be found that the patient has passed into a condition of weakness, and should be treated for that instead of disease.

There are two ways that God can deal with a burden; one is to remove it; the other is to give strength to carry it. Hence, in relation, to the *present* pain, that comes and goes like a flash, Divine grace may proceed, by either removing the pain entirely or giving the patient grace to endure it pending the accomplishment of the perfect work of patience or other purpose involved in Divine mystery.

The point, however, especially to be noted, is that by persistent minimizing of the pain, we leave but little for God to do in relation to the *disease*; and we bring the case, where the reparative power of nature can begin to work; and the God of truth who is well pleased with such consecration to the truth, and exemplification of the power of truth, may well be trusted to supplement such efforts with all necessary aid that is beyond our finite resource.

"O thou afflicted, tossed with tempest and not comforted," be assured that there is elixir in the words of Christ: "Sufficient unto the day is the affliction thereof." The more we meditate upon them, the greater will be our victory over every species of wrath, torment and condemnation; and pain will dissolve as snow before the sun.

*Sec. 138. Fear is of the Essence of Pain.*—In the con-

flict with disease, we have seen that the secret of success is to ascertain the real foe to be conquered. And this battle must be with something that is of the essence of the enemy. Both staves and hoops are of the essence of a barrel. Take away either of them and the barrel disappears; because they are both essential to its existence. So in the treatment of disease we will succeed if we overcome the pain; for it is the essence of the affliction. The inquiry then presents itself, has pain, something that is essential to it, that we may readily attack? In examining this question it will be found that fear is our ultimate foe, it being of the essence of pain; *i. e.* where there is no *fear* there is no torment.

The apostle John says: "There is no fear in love; but perfect love casteth out fear; because *fear hath torment*. He that feareth is not made perfect in love."

"*Fear hath torment.*" How true this is. If we closely observe our emotions, in time of pain we will perceive some form of fear, such as alarm, dread, terror or fright, according to the suddenness or gravity of the case. In the treatment of pain then the principle object of our assault should be the fear, working like a serpent in the heart, and stinging the patient to death.

It is the purpose of this chapter, merely, to *minimize* fear; or reduce it to its proper dimensions, by teaching the patient to consider that *present* fear is all with which we have to do, and to eliminate from the attention the fear of the past and future. There is still another or further work to be done; and that is to overcome or cast out the minimum of fear, remaining in the heart. This is the work of *Perfect Love*; a subject that is discussed in the proper connection in Part Second of this treatise.

*Sec. 139. Dr. Buchan's View of Fear.*—In corroboration of the theory that there is an intimate relation between fear, pain and disease, citations can be made from any standard medical author. But the following extracts from "*Family Medical Library*," (Page 82,)

being so obviously true, will suffice for the present purpose:

“The influence of *fear*, both in occasioning, and aggravating diseases, is very great. No man ought to be blamed for a decent concern about life; but too great a desire to preserve it, is often the cause of losing it. Fear and anxiety, by depressing the spirit, not only dispose us to disease, but often render those diseases fatal which an undaunted mind would overcome.

“Sudden fear has generally violent effects. Epileptic fits, and other convulsive disorders, are often occasioned by it. Hence the danger of that practice, so common among young people, of frightening one another. Many have lost their lives, and others have been rendered miserable by frolics of this kind. It is dangerous to tamper with human passions. The mind may be easily thrown into such disorder as never again to act with regularity.

“But the gradual effects of fear prove most hurtful. The constant dread of some future evil, by dwelling upon the mind, often occasions the very evil itself. Hence it comes to pass, that so many die of diseases of which they long had a dread, or foolish prediction. This for example, is often the case with women in child-bed. Many of these who die in that situation, are impressed with the notion of their death, a long time before it happens; and there is reason to believe that this impression is often the cause of it.

“The methods taken to impress the minds of females with the apprehensions of the great *pain* and *peril* of child-birth, are very hurtful. Few women die in labor, though many lose their lives after it; which may be thus accounted for. A woman after delivery, finding herself weak and exhausted, immediately apprehends she is in danger; but this fear seldom fails to obstruct the necessary functions, upon which her recovery depends. Thus the sex often fall a sacrifice to their own imagina-

tion, when there would be no danger, did they apprehend none."



*PART SECOND.*

*LOVE.*



## THE SENSIBILITIES.

### LOVE.

## CHAPTER XXIII.

### THE HEART OF MAN.

*Sec. 140. Importance of the Subject.*—Reference has been made in a note to Sec. 10 to the threefold division of mental activity: *Intellect, Sensibilities, and Will*. In *Part First* of this work we have been considering matters of *faith*, the formation of which involves one of the chief functions of the *intellect, or thinking faculty*.

We now enter upon questions pertaining to the *sensibilities* or faculty of *feeling*.

“The *importance* of this department of mental activity,” says Dr. Haven, “becomes obvious at a glance. The springs of human action lie here. We find here a clue to the study of human nature and of ourselves. To understand the complicated and curious problem of human life and action, to understand history, society, nations, ourselves, we must understand well the nature and philosophy of the sensibilities. Here we find the motives which set the busy world in action, the causes which go to make men what they are in the busy and ever changing scene of life’s great drama. It is the emotions and passions of man which give, at once, the impulse, and the direction, to their energies, constitute their character,

shape their history and their destiny. A knowledge of man and of the world is emphatically a knowledge of the *human heart*."

"Without the emotions which accompany them," says Dr. Thomas Brown, "of how little value would the mere intellectual functions have been. It is to our vivid feelings of this class we must look for those tender regards which make our remembrances sacred; for that love of truth and glory, in mankind, without which to animate and reward us in our discovery and diffusion of knowledge, the continued exercise of judgment would be fatigue rather than a satisfaction, and for all that delightful wonder which fancy, or the still more admirable beauties of the unfading model, that model which is ever before us, and the imitation of which, as has been truly said, is the only *imitation* that is itself *originality*. By our other mental functions, we are mere spectators of the machinery of the universe, living and inanimate; by our *emotions*, we are admirers of nature, lovers of man, adorers of God. \* \*

"In this picture of our emotions, however, I have presented them in their fairest aspects; there are aspects which they assume, as terrible as these are attractive; but even terrible as they are, they are not the less interesting objects of our contemplation. They are the enemies with which our mortal combat, in the warfare of life is to be carried on; and of these enemies that are to assail us, it is good for us to know all the arms and all the arts with which we are to be assailed; as it is good for us to know all the misery which would await our defeat, as well as all the happiness which would crown our success, that our conflict may be the stronger, and our victory, therefore, the more sure.

"In the list of our emotions of this formidable class, is to be found every passion which can render life guilty and miserable; a single hour of which, if that hour be an hour of uncontrolled dominion, may destroy happiness forever, and leave little more of virtue than is necessary for giving all its horror to remorse. There are feelings as

blasting to every desire of good that may still linger in the heart of the frail victim who is not yet wholly corrupted, as those poisonous gales of the desert, which not merely lift in whirlwinds the sands that have often been tossed before, but wither even the few fresh leaves, which on some spot of scanty verdure have still been flourishing amid the general sterility."

*Sec. 141. Scriptural References to the Heart.*—The texts of scripture concerning the heart or emotional nature of man, are exceedingly numerous; and it is difficult to make selections; for it is no easy task to decide which are the choicest among so many that are choice. But the following will serve to show the *importance* of the subject in the estimation of the sacred writers:

Math. 5-8. "Blessed are the pure in heart; for they shall see God."

Math. 22-37. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Luke 8-12. "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

Luke 8-15. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Acts. 28-27. "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them."

Romans 10:9-10: "If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Jer. 29-13. "Ye shall seek me, and find me, when ye shall search for me with all your heart."



Thess. 3-5. "The Lord direct your hearts into the love of God, and into the patience waiting for Christ."

Prov. 4:20-23. "My son keep thy heart with all diligence; for out of it are the issues of life."

Psalms 10:14. "Let the words of my mouth, and the mediations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Psalms 51:10. "Create in me a clean heart, O God; and renew a right spirit within me."

Psalms 66:18. "If I regard iniquity in my heart the Lord will not hear me."

Prov. 14:30. "A sound heart is the life of the flesh; but envy the rottenness of the bones."

Isaiah 29:13. "This people draw near me with their mouth, and with their lips to honor me, but have removed their heart far from me."

Jer 4:14. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved."

Eze. 21:19-20. "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God."

Daniel 10:12. "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard."

*Sec. 142. Alathiastic Classification of the Sensibilities.*—The principles of division of the sensibilities have differed among psychologists, according to the various ends in view, of the respective writers. Without entering into the various analysis that have been adopted, it is sufficient to say that for the purposes of the present treatise, the words sensibilities, emotions, feelings, desires, affections, passions and sentiments are all used as practically, synonymous, and are divided into two great classes, viz: (1) *The sound heart*; (2) *The unsound heart*.

The former tends to health of body and mind; the latter to physical disease and insanity.

As we progress in the investigation we will find that the former is dependent upon *Unrestricted Love* and the latter springs from *Restricted Love*.

The love that finds utility in all things is unrestricted. The heart and mind of such a man is sound. And the tendency of a sound mind is to clothe itself with a sound body. *Mens sana in sano corpore*.

But a restricted love is pessimistic. It finds fault with the existing order of things, and sees but little to admire in this world. This disease of the soul tends to produce disease of the body.

## CHAPTER XXIV.

### DEFINITION OF LOVE.

*Sec. 143. The Broadness and Mystery of Love.*—The Greek word *agape*, which is translated by the word *love* in the New Testament, is very broad in its signification.

In fact it is impossible to fully define it; for, it is an attribute of the infinite God, and hence, involved in mystery. "*God is love.*" No one can fully define love, until he can fully define this text.

Love, however, may be defined generally to be the agreeable sensation excited in the heart by the perception of utility in the object of affection. In former sections we have seen that both *panagathism* and *sanctification* require universal utility; because utility is the test of both goodness and purity. And it is equally true that utility is the test of love. *Unrestricted love*, therefore, can only exist in the heart of a panagathist. *Restricted love* exists in the heart of one who finds utility in some things, and uselessness or waste in other things. His love is limited or restricted to that which he can utilize. It is quite common for one of these narrow and contracted hearts to say of an enemy: "I have no *use* for that man." Such a one has both love and hatred in his heart. The tendency in such a case is to increase the bitterness until the heart becomes pessimistic—*soured* on all things—and all love disappears; a thought that the apostle James enforces as follows: "The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and

therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be so.

“Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.”

We are bound to hold that God's love is unrestricted; for we must presume that God has a good reason for all the phenomena that he has created. There is no vanity in the Divine Economy.

This broadness of vision, that sees utility in all things, enabled Christ to pray for his crucifiers and to enjoin his disciples to love their enemies. The secret of obedience to this command is to learn how to utilize the antagonism of our foes. It will be found useful in many ways; especially calling into exercise the qualities of forgiveness, reconciliation or endurance; and in the development of skill in overcoming the wrath of man.

Restricted love is clanish; and manifests itself in society, in “sets,” characterized by shallowness and more or less spite, superciliousness or contention; and in business by guilds and strikes; and in politics by party spirit; and in religion by denominational jealousy and strife; and in governments; by embargoes and prohibitory tariffs.

Unrestricted love is the boundless ocean, whose hoarse waves mysteriously caress even the shark and bears upon its breast the sea-serpent and the maelstrom; and the many wonders of the deep; and together with the heavens that it mirrors to our gaze, declares the wonder and glory of God. Restricted love is the creeks rivulets and rivers flowing toward the sea. Some of them are so shallow as to become parched and dried up, producing bigotry and fanaticism.

*Sec. 144. Utility the Test of Divine Love.*—In considering the question of the relation of utility to love, we will first consider Divine love, as all other love in some manner exemplifies it.

In Luke 18:7-10; Christ said: "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, go and set down to meat? And will not rather say unto him, make ready wherewith I may sup, and gird thyself; and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do."

It is undoubtedly true that as servants we are unprofitable to God; for we can neither add to nor take anything from infinity by our labors. All things are God's. He upholds us by his power; and all we have and are, are rightfully his. So that from the standpoint of a servant, we must give a negative answer to the question in Job 22:3: "Is it gain to God, that thou makest thy ways perfect?"

But as creatures, companions, friends and children of God, there is utility attached to our existence. Take the case of a poor relation in the house of a rich relative. It often happens that his presence is desired as a *visitor* on account of the joy derived from his company. Christ seems to have had some such thought as this, when he said: "*Knock and it shall be opened unto you.*" So while we may be poor in this world's goods, yet we may be rich by faith; so as to become children, visitors and companions of God; and as such be profitable to the Monarch of the skies, even though He may be veiled from mortal sight, by the cloud that enveloped Him on the day of his ascension.

There are many other relations in life that God may assume towards us, to his profit, such for instance as law-giver, teacher, physician, Savior, etc. But these may be left to the meditation of the reader. Enough has been said to show that we are not useless. God will reap a harvest from all his works. It is manifestly the nature of God to be pleased at the development and growth of



religious faith in this world. And as we have seen in former sections, much of the phenomena of this world, that would otherwise seem waste and useless, can be utilized in these faith-producing processes. In fact all grists come to the mill of the God of faith. "God so loved the world, that He gave his only begotten son that whosoever believeth in Him should not perish, but have everlasting life." Probably one of the reasons why God loved this world is his delight in saving it through faith; and in this faith-work everything is of utility; not excepting even the hairs of our head that are numbered, or the sparrow that falls to the ground; or the lily that neither toils nor spins. God did not and in a sense could not rest until the evening of the sixth day when he "saw everything that he had made, and, behold it was very good." The dust He used in making an earthly tabernacle for man, redeemed all his works from waste, through the *Son of Man*. God might well rest after He set in motion the machinery that finally culminated in a being so unapproachably glorious as Jesus the Christ, through whom we may utilize and therefore truly love all things.

*Sec. 145. The Utility of Sin.*—The reader will probably admit that all things are useful except *sin*. The battle then of unrestricted love is to utilize the sin of mankind. In the *first* place consider the many thousands that draw dividends from sin, viz: The officers of criminal courts, including criminal lawyers; and the writers, printers, publishers and sellers of criminal law-books; and also the physicians and druggists, and the writers, printers, publishers and vendors of medical literature. If there was no sin the revenues of the former class would be entirely cut off; for there would be no criminal jurisprudence and the income of physicians would be marvelously curtailed; for surgery would be the only branch of medical learning in demand, sufficient to justify the existence of the medical profession; and that on account of the accidents and mistakes of man; but not of fraud or crime, the chief cause of disease.

The creation, however, of the avocation of the lawyer and the physician is not sufficient to justify the phenomenon, known as sin. The advantage they derive from it is a mere *incident*. The chief reason why God suffers sin to exist is its utility in matters of *Religion*. The word of God declares that the way of the transgressor is hard and and that it results in ruin and death. The crowded condition of our lunatic asylums and penitentiaries and the widespread havoc of sin are overwhelming corroborative proof that God is truthful; and hence is of great value in the *faith-producing* processes, by which faith in Christ is established in the hearts of his followers. And on the other hand this faith is increased, by experiencing the promised salvation, from sin and its consequences; and not only so, but *love* is developed in the truly repentent towards the Divine Forgiver and Healer of sin.

In Sec. 70 this subject is explained as follows:

“Christ evolved love from sin by forgiving it. This is shown in the case of the woman, whose sorrow for sin was so great that she washed his feet with her tears, and wiped them with her hair, and kissed his feet and anointed them with ointment. And he said unto her: ‘Thy sins are forgiven.’ And to the objecting Pharisee He said: ‘Her sins, which are many are forgiven; for she loved much; but to whom little is forgiven the same loveth little.’”

And in Sec. 73 it is said: “The results of sin corroborate the testimony of Christ and his apostles, as to the fact that sin is ruinous. Hence jails and penitentiaries are standing proofs of the truth of the Divine word.”

\* \* \* We thus see that sin, mysteriously subserves the purpose of both faith and love.”

The repeated references, in this work, to the *utility of sin*, are made, because the subject is regarded as of great importance from an alathiastic standpoint of view. The broader, deeper, more generous, more forgiving the love, the sounder the heart, and the more conducive health.

What we do not love, we treat as *refuse*; and thus place our God, by virtue of his omnipresence, in a filthy place; and ourselves also, unless we become purer than our God. No faith then is sound that has *no use* for a fellow mortal, no odds, how great his sin may be. In such a case, wrath is liable at any time to consume what little love may exist in the heart. A love that never runs dry, is one whose peace flows like a river, or the current of the mighty ocean, whose navigable waters, bless a peaceful world with the glory of unrestricted commerce.

## CHAPTER XXV.

### GENERAL CHARACTERISTICS OF LOVE.

*Sec. 146. The Apostle Paul's View.*—First Corinthians Thirteenth Chapter:

“ Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, trusteth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For we now see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

“And now abideth faith, hope, love, these three; but the greatest of these is love.”

The wonderful beauty of this chapter, the glory of diction, and greatness of comprehension, have been the theme of theologians for centuries. A careful review of it will reveal its transcendent *importance*. The more it is studied, the more the heart glows with thankfulness and praise to God for these mighty truths that have come from Divine love through Christ's great apostle to the gentiles.

It should be noticed that the apostle does not seek to *define* love; but rather to give its characteristics, or methods of manifestation. He tells what a man with love in his heart does, rather than what it is. It is the purpose of the following sections of the present chapter to analyze this passage from Corinthians, and similar Scriptures, bearing upon the same subject.

*Sec. 147. Utilitarianism.*—In the first three paragraphs, the chapter begins with the thought that *love is useful*. Where there is no sense of profit or utility concerning a given object there is no love for it. Though one is a surpassingly eloquent preacher or prophet, understanding all mysteries, and all knowledge, full of faith, a great alms giver and chief of stoics, yet without the utilitarian spirit of love, they are vain and without profit. Solomon was an eloquent preacher; but notwithstanding all his knowledge and power a spirit of *ennui* came upon him, and he seems to have felt that he had *outlived his usefulness*, and he said; “Vanity of vanities, saith the preacher vanity of vanities; all is vanity.

“What profit hath a man of all his labor which he taketh under the sun? \* \* \*

“I looked on all the works that my hands have wrought, and on the labor that I had labored to do: and, behold all was vanity and vexation of spirit, and there was no profit under the sun.”

Alexander wept because he had no more worlds to conquer. Both he and his great army, suddenly became *useless*. His *occupation* as a warrior was gone. If he had



annexed his kingdom to the kingdom of God, life would again have entered his heart; for of the increase of the Divine government there shall be no end; the change in the warfare being merely from physical to spiritual weapons; in which conflicts we come off more than conquerors, through faith in Christ. A man whose life is vitalized by faith in Christ is never at a loss for something to do, that he feels to be useful. When he has nothing else to do he can praise and bless God for his goodness and mercy and wonderful works; and can meditate upon the vast field of knowledge that opens for our consideration, in matters of religion, by faith in Christ.

A Christian then should never lose his sense of *usefulness* to God, himself and his fellowman (See Sec. 144;) and on the other hand should cultivate the spirit that finds virtue or utility in every phenomenon.

Webster defines *utilitarianism* to be the doctrine that virtue is founded in utility. It may also be said to be the doctrine that *love* is founded in utility; for it is impossible to conceive of virtue without love; for as we shall hereafter see, love is the fulfilling of the law, and hence must be of the essence of all virtue.

As thus defined utilitarianism is a wholesome doctrine; especially when united with *panagathism*, the doctrine that holds and seeks to find utility in all things.

It is wonderful how these two great principles of *Christian Philosophy* enable us to comfort and console ourselves in time of affliction, without falling into *stoicism*, a doctrine as we shall hereafter see, that destroys rather than saves spiritual life.

It should, however, be remembered, in seeking *panagathic*, consolation, that it is only available to those that love God; or it is only to them that all things work together for good. As to all others, there is much of evil, and but little good. If *in praesenti*, I am living in obedience to the Divine will I can utilize whatever of the present consequence of my past sins that overtake me. But, if *in praesenti*, I am neglecting the Divine commands,

then I do not love God, and all things while I am sinning do not work together for my good; but I meet with more or less phenomena, in which I can find no good; nothing but evil, or uselessness.

This seems to be the thought of the apostle Peter when He says: "This is praiseworthy, if a man for conscious toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your sins, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

It is then, only, when our conscience is void of offence, that we can utilize the buffeting of life. When we do well and suffer for it, *patience* is acceptable; and, as shown in the next section such an exercise of the quality of patience, is profitable. But in unrepentant wrong doers patience is vain, and unprofitable to them. If such a one should ever repent of his sins; the quality of patience and endurance developed by his thorny course can be utilized. But while he is in his sins all things cannot and do not work together for his good. It is only the *repentant* believer in Christ that can *panagathize* the present consequences of the past sins of himself and others.

*See. 148. Patience.*—"Love suffereth long." Literally this should read love is *long-headed*—the Greek, *makrothumia*, being composed of *makros*—long, and *thumos*—mind; and denotes a spirit that has an end in view, and waits patiently for results. The motto of such a heart is *respice finem*. And in dealing with the sins or infirmities of others, is characterized by clemency, mildness and forbearance. It is aptly rendered by the word *patience*; and is so translated in the following passages:

Heb, 6:12. "Be not slothful, but followers of them who through faith and patience inherit the promises."

James 5:10. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

James 5:7-8. "Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman

waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

In thirteen other instances, *makrothumia* is translated by *long suffering*; but this word is synonymous with *patience*; and thus we are met at the threshold of the investigation of the nature of love, with the quality of patience. *Love is patient*. No man can enter its portals by any other door. Patience is a most striking characteristic of a sound mind. *Impatience* characterizes the lunatic or insane, if they have mind enough to exhibit any spirit at all. We sometimes hear it said that "*there is a time when patience ceases to be a virtue*." This doctrine is a feeder of the insane asylum. *Patience never ceases to be a virtue*; for virtue means power; and patience never loses its efficacy. It is an attribute of the eternal God himself, and cannot fail.

As to the modification of Divine patience by the attributes of mercy, see Sec. 249.

The following practical suggestions in relation to patience are taken from *Science of Self*, Page 572:

"Scarcely a day passes whose even course is not marred by some occurrence calculated in its nature to vex and worry us; it may be trouble in business, it may be evil tale of a slanderer, or it may be some hasty, thoughtless action or word which calls for the exercise of patience. The wife is cross and wearied by her household labors and disappointments; an impatient word from the husband will start a family brawl which is neither dignified nor conducive to happiness: a little kind forbearance would have soothed her, the cloud would soon have passed by, and the strife would have been averted. So when the husband is troubled and anxious, when the cares and crosses of business weigh heavily upon him, and he seems moody and crestfallen, a gentle word and affectionate caress from the wife will clear up his brow and cause him to forget his trouble. Perhaps no better rule could

possibly be adopted by a young married couple, than this: '*Never both be cross at once.*' "

Dr. Adam Clark in commenting on the text in question, says:

"*The love of God, and of our neighbor for God's sake, is patient towards all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; all the malice and wickedness of the children of this world: and all this, not merely for a time, but long, without end: for it is still a mind or disposition, to the end of which, trials, difficulties, etc., can never reach. It also awaits God's time of accomplishing his gracious or providential purposes, without murmuring or repining; and bears its own infirmities as well as those of others, with humble submission to the will of God.*"

Sec. 149. *Kindness*.—"Love is kind." The Greek word *chresteuomai* used in the text signifies to show kindness; treat with clemency and benignity. It is derived from *chrestos*, which means useful, respectable, courteous, mild, merciful and generous.

The advantage of the quality of kindness can never be estimated. It is the distinguishing characteristic, between the civilized and the uncivilized. In speaking of the spirit involved in the text, Dr. Clark says: "It is tender and compassionate in itself and *kind* and *obliging* to others; it is mild, gentle and benign; and if called to suffer, inspires the sufferer with the most amiable sweetness, and the most tender affection. It is also submissive to all the dispensation of God; and creates trouble to no one."

In Sec. 99, we have seen that mercy is an attribute of God; and we are created in the Divine image in this respect when we adopt such a view of the Divine nature; and that "under the *Law of Faith*, if we do not believe in the mercy of God, cruelty is likely to attend our situation in life; if, for no other reason, because we ourselves will be harsh or severe, if there is no loving-kindness in



the God that we worship; as we cannot conceive that man can be better than his God."

In considering the influence of a proper conception of Divine mercy upon our character and condition in life the prophet Jeremiah says: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

"But let him that glorieth in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord."

There is no theme upon which the sacred writers so excel in glory of diction and beauty of sentiment as upon the subject of mercy and loving-kindness. A number of these choice texts are quoted in Sec. 99. The following additional passages will suffice to enforce the value of the culture and practice of kindness:

1 Peter 3:8. "Be ye all of one mind, having compassion one with another, love as brethren, be pitiful, be courteous."

2 Cor. 6:6. "In all things approving ourselves as the ministers of God, \* \* \* by pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned."

Eph. 2:4-7. "God, who is rich in mercy, for his great love wherewith He loved us, \* \* \* hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come, He might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

Col. 4:12-13. "Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a complaint against any: even as Christ forgave you, so also do ye."

As a general rule the *law of kindness* is that the kind



shall receive kindness; the merciful shall obtain mercy; the courteous, courtesy, and the forgiving, forgiveness.

Psalms 18:25-26. "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward."

James 2:13. "He shall have judgment without mercy, that hath shewed no mercy."

Math. 6:14-15. "If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Math. 25:34-40. "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sec. 150. *Generosity*—"Love *envicth* uot." Webster defines *Envy* to be, "pain uneasiness, mortification, or discontent, excited by the sight of another's superiority or success, accompanied with some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person, or with pleasure in seeing him depressed."

How foreign is this distressing jealousy to the Divine love that generously sends the rain upon the just and the unjust, and gives us every good and perfect gift.

Solomon saw that "envy is rottenness of the bones;"

and hence his prayer to God was: "Set me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."

In contrast with the envious spirit of Haman, who would have destroyed the entire Jewish race to accomplish the overthrow of Mordecai, compare the wise and generous sentiment of the apostle Paul: "Be kindly affectioned one to another with brotherly love; *in honor preferring one another.*"

How beautiful the spirit is that, *other things being equal*, surrenders the post of honor to one's brother or neighbor. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man come not to be ministered unto, but to minister, and to give his life a ransom for many."

How soon would the prevalence of this spirit dissolve jealousy and strife in the distribution of the offices in church and state. If a Christian finds himself in competition with another for promotion, and he has no valid reason to assign why he should be preferred to his competitor, he should consider this text as a Divine hint to withdraw from the contest, and save himself much needless expense, temptation and wrath.

The necessity of a generous preference of another is apparent; for the reason that discontent or envy at the promotion of another, would, in its final outcome, assault the very throne of Christ himself. The wars of a discontented spirit are not likely to end with death; but if in the life to come it should find that Christ is Lord of lords and King of kings, it would be uneasy at his excellence and glory.

If a Christian would be peaceful and happy in heaven, he must, learn either here or there, to rejoice at the glory and honor of others; for in the life to come he will find Christ dwelling in unapproachable glory; and he must

either rejoice in it or eternally gnash his teeth, unless he shall cease to exist.

*In fact* envy is rebellion against God; for there is no glory, promotion or honor that God does not command. (Lam. 3:37.)

We may desire to remove a man from office for inefficiency or on account of his political principles; but let us beware of a fratricidal war upon an efficient officer, for the spoils of office. Such a spirit would cease to follow Christ when the loaves and fishes run out; and would sacrifice the truth, at any time, for thirty pieces of silver.

Rivalry in business and strife for social prominence or leadership are liable to degenerate into envy and lead to the most ungenerous conduct.

Thus far we have sought to *diagnose* the disease; the remedy for this affliction will be found in the observance of the following suggestions: (1) Washing the imagination with the blood of Christ, as often as the pangs occur; (2) Praying for relief and a nobler spirit (3) Minimizing and dissolving the *mental* pain as elsewhere described; and (4) Occupying the mind with business, reading, music, and innocent entertainment. When some such troublesome spirit tormented Saul, "David took an harp, and played with his hand: so Saul was refreshed, and was well and the troubling spirit departed from him." Neither envy nor any other diabolical spirit can do us much harm while we are listening to good music. (See Sec. 176.)

*Sec. 151. Modesty.*—"Love vaunteth not itself." The Greek word *perpereuomai* in this text means to vaunt one's self, to be forward, immodest, vain-glorious and unduly ambitious. Love is modest; keeps within bounds, avoids unnecessary exposure, lives within its means, counts the cost. Christ seems to have had this thought in view when he said (Luke 14:28:) "Which of you, intending, to build a tower, sitteth not down, first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man

began to build, and was not able to finish; or what king going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace."

The spirit of vaunting frequently manifests itself in ridiculous political aspirations, or desire for office clearly beyond the capacity of the applicant to fill. Such a spirit will, also, rush into the pulpit with the unconcern of the Chamois on the loftiest mountain ridges and flip-pantly *dogmatize* where angels tread with reverence and circumspection.

Superexaltation is sometimes seen in social life. Christ marked how the Pharisees "Chose out the chief rooms," and said:

"When thou art bidden of any man to a wedding sit not down in the highest room, lest a more honorable man than thou be bidden of him, and he that bade thee and him, come and say to thee, 'Give this man place,' and thou begin with shame to take the lower room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher:' then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted."

Exaggeration and bragging seem to have the fullest sway in business circles. These generally characterize the advertisements of grocers and merchants. Men otherwise modest, here, lay aside all modesty and frequently, decency; not knowing that the surer road to success is the love that modestly, candidly and decently declares the truth, and seeks to share rather than monopolize the given business.

Boasting is wise, if it is concerning the proper subjects; but these are certainly not the ephemeral things of this life. According to the sacred writers the only proper



subject of boasting is God himself. His excellence is eternal, and it is impossible to exaggerate his magnificence, greatness and wonderful works. When we have magnified, praised, extolled and glorified God to the uttermost of finite ability the subject still *beggars description*.

God being in fact the author of all the excellence and power in any human being, is entitled to the glory, and to give all the praise to the man is to rob God of due credit for his share in the work. He who would truthfully boast about anything in this world must take God into the account, and by the time the Almighty gets credit for his share in the enterprise there will not be much left for man to boast of; for as seen in Sec. 101, we are dependent upon God for every breath we draw—every blessing we enjoy.

Let the boaster then turn his attention to and boast of the glory of Christ, that is rapidly covering the earth as the waters cover the sea; and instead of being a stagnant pool, he will be like an navigable river, made glorious by the commerce of the ocean; and only glorious by reason of his relation to the God of all glory.

It is not, however, designed by what has been said in this section, to discourage proper effort and laudable ambition, viz: a desire to be useful to man, and to be as delightful to God, as is possible for one of his creatures to be.

But in all we undertake to do, let us keep within the bounds of modesty. *Let us wait until we are invited*. If we are conscious of ability to perform this or that important function, it is enough to make our faith known. The demand will have regard to the supply in due season.

*Sec. 152. Humility.*—"Love \* \* \* is not puffed up." The original *phusioutai*, involves the idea of an inflated or conceited state of mind. The tendency of knowledge or power is to produce in the man that possesses them an undue sense of his importance. "Knowl-edge," says the apostle, "puffeth up, but love edifieth." The former goes up like an inflated balloon; the latter, gradually, like a building, erected, brick by brick, on



foundations well laid. One of the reasons for affliction in this world is to counteract the tendency to conceit arising from the possession of knowledge. The experience of the apostle Paul in relation to this subject is given by him as follows: "Lest I should be *exalted above measure* through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure.

"For this thing I besought the Lord thrice, that it might depart from me.

"And he said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak, then I am strong."

This same faithful apostle, also, admonishes us to avoid *superexaltation* as follows, (Roms. 12:3): "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

The word *sophronein*, that is here translated soberly, means to be of *sound mind*; and is so translated in 2 Ti. 1:7.

We sometimes speak of one who lacks this christianized common sense, as having his *head swelled*.

In the seventeenth verse of the chapter of Romans, last cited, the apostle, contrary to his usual custom, *repeats* his warning against over-estimation: "Be not wise in your own conceits."

Solomon also severely says (Prov. 26:12): "Seest thou a man wise in his own conceit; There is more hope of a fool than of him."

A *sound-minded* view of one's self will conduce to modesty and humility; for the truth compels us to acknowledge our utter dependence upon God; a poorness

of spirit, that is always characteristic of every true citizen of the Divine kingdom; a thought that stands at the gate of the Sermon on the Mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

A christian is not abjectly, meanly, or basely humble; but exaltedly humble; for the God upon whom he is dependent is his Father. (See Sec. 215.)

The following are some of the many scriptural encomiums of godly humility:

Prov. 15:33. "The fear of the Lord is the instruction of wisdom; and before honor is humility."

Psalms 10:12. "Arise Oh Lord, lift up thine hand, forget not the humble."

James 4:10. "Humble yourselves in the sight of the Lord, and he shall lift you up. God resisteth the proud; but giveth grace unto the humble."

Micah. 6:8. "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Matt. 23:12. "Whosoever shall exalt himself shall be abased, and he that shall humble himself, shall be exalted."

Let us then beware of exalting ourselves, but seek the Divine blessing upon any useful effort that involves our exaltation. And humble ourselves, by acknowledging our dependence upon the God of all promotion.

How marvellously beautiful is the closing paragraph of Mr. Cleveland's Second Inaugural Address:

"I know there is a Supreme Being who rules the affairs of men, and whose goodness and mercies have always followed the American people, and I know he will not turn from us now if we humbly seek his powerful aid."

These words should be coupled with those of Lincoln at Gettysburg: "With charity for all and malice toward none, let us do the right, as God helps us to see the right."

And these should be linked to a similar thought in Washington's farewell address: "Of all the dispositions

and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

How marked the dependence upon God, evinced by these three great leaders! How exalted and yet how humble! As we wing our flight from the highest earthly throne to the presence of the Most High, by faith in Divine omnipresence, how beautiful is the humility that still recognizes dependence upon the salvation of God!

*Sec. 153. Decorum.*—"Love \* \* \* doth not behave itself unseemly." *Achemonci*, that is here translated "*unseemly*," means indecorous behavior, or any conduct out of harmony with one's environment. The spirit here described is wise as a serpent and harmless as a dove. It has a sense of the fitness of things. It is a great grace to be able to say and do the right thing at the right time. "A word fitly spoken is like apples of gold in pictures of silver."

*Unseemliness* sometimes exhibits itself in matters of religion. The religious fanaticism that encourages confusion, disorder and irreverence in Divine worship is of this character. Hence the instruction of the apostle Paul: "Let all things be done decently and in order." Dr. Adam Clark, in commenting on this text says:

"Everything in the church of God should be conducted with gravity and composure, suitable to the importance of the things, the infinite dignity of the object of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted. \* \* \* Where decency and order are not observed in every part of the worship of God, no spiritual worship can be performed. The manner of doing a thing is alway of as much consequence as the act itself. And often, the act derives all its consequence and utility from the manner in which it is performed."

In this world where the law of the "survival of the

fittest" seems to prevail, how important it is to consider the fitness of things in any given case. For instance, *seasonableness* is often neglected. "To everything there is a season, and a time to every purpose under the heaven." This principle is often violated by religious zealots in unseasonable rebukes of sinners and other untimely efforts in behalf of the gospel.

They found their course upon the injunction of the apostle Paul: (Tim. 4:2): "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."

The phrase, "*be instant*," is clearly a mistranslation. The word *instant* means to be urgent or importunate. The Greek word that is translated *instant* in the text is *ephistemi*, and the idea of urgency or importunacy does not appear in any definition of it in any standard Greek lexicon. It is composed of the preposition *epi* (against) an *istemi* (to stand.)

In Pickering's Greek Lexicon it is said that in compounds, *epi* sometimes varies the signification of a primitive word, and sometimes not. In Acts 22:13, *ephistemi* is translated by the word *stand*; and in no text is it translated *instant*, except in the passage above quoted from Timothy. It therefore seems that *epi* in this compound merely intensifies the idea of *standing*, and a liberal rendering of the text would be: "*Stand firmly in all seasons whether favorable or adverse.*" That is to say, when others apostatize, "watch thou in all things, endure affliction;" *keep the faith*; "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand." The thought of the text is not unseasonable preaching, but rather that of Christian endurance of both prosperity and adversity.

The idea then that in Christian work we are not to consider times, conditions, circumstances, opportunities, and seasons, is not contained in this text. There is nothing in it that militates against the philosophy of Solomon that "there is a time to every purpose under the heaven;



a time to weep, a time to laugh, a time to mourn, a time to dance, \* \* \* a time to keep silence, and a time to speak." The duty of considering the proprieties of the occasion seems, also, to be the principle involved in Christ's figure of speech: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

It should be further observed that the love that is decorous is never *obstreperous*. It avoids clamor, strikes and mobs. It sometimes makes a joyful noise, before the Lord, but is never tumultuous, turbulent or riotous.

*Sec. 154. Unselfishness.*—"Love \* \* \* *Seeketh not her own.* (*Ou zetei ta eantes—seeketh not the things of itself.*) One in whom Divine love dwells is incapable of selfishness; for he looks upon himself as a steward of God; and all he does, is for the Lord and not for himself. The idea of doing for *self*, is of the essence of all selfishness. To illustrate: It is not selfishness for an agent of a railway corporation to desire suitable quarters and to labor to adorn and to beautify them; and to build up business at his station. He is working for another, and *incidentally* is benefitted by the improvement of the station and prosperity of his master. Now suppose the agent at some other point on the line should steal an important amount of property from the agency of the former. In such a case it would not be selfishness, for him to take measures to restore the stolen property to the proper agency. It would not be seeking the things of himself; but the things of and for his master. A Christian, therefore, in defending the property committed to his charge and in improving and increasing his talents is not selfish; for he is working for the glory and honor of Christ, whose steward, or ambassador, he regards himself to be. This view of life does not destroy generosity; for the benign, generous spirit of the Divine master working in his disciples, causes them to be considerate of their employees, fellow workmen and brethren. In fact this is one of the tests of the



Divine life within us. "We know we have passed from death unto life because we love the brethren."

Christianity then is the only institution that can logically banish selfishness from the earth; for unless men are accumulating property for Christ, they must accumulate it for themselves; and where this latter purpose reigns, selfishness must rule; for self is master; and in such case money getting frequently degenerates into avarice, with all its soul destroying and disease producing power. The wise way is to recognize that we hold all we have and are, in trust for our God and his Christ. The amazing expenditures of the Congress at Washington, show that it is easy to be liberal with trust funds or other peoples goods. And so, if all we have, is simply a temporary trust, of which God may relieve us, by death or otherwise at any time; it will be much easier for us to be generous with this trust. Avarice, greed and selfishness all disappear, when we acknowledge that we are not our own, but trustees of a Divine Beneficiary, who bought us with his own precious blood.

As has been observed in a former section, it is not unchristian to lay up treasures. The sin consists in laying them up for ourselves; which is really robbery of God, the Author and Source of all the power of accumulation that we possess. But if we lay up riches as agents of or partners with, or in some fiduciary relation to God, we may enjoy the trust while we live and neither selfishness nor violation of the mandate of Christ can be imputed to us.

*Sec. 155. Self Control.*—"Love \* \* \* is not *paroxysmal*." The translation, "*not easily provoked*," does not bring out the thought of the sacred writer. *Paroxuno* means any kind of paroxysm, whether produced easily or resulting from great cause of provocation. Whoever gives way to a paroxysm of wrath is not, during the time of his incontinence, possessed of Divine love. We cannot conceive of God losing his self-control; and if we fail to govern ourselves, we do not reflect the Divine image. When we become indignant, offended hurt or

irritated, whether justly or unjustly, at the conduct of others, love gains a great victory if we control ourselves and hold our tongues, until the storm subsides. Instead of the angry waves sweeping the pilot away, and sinking the ship, the helmsman should nobly guide the vessel across the angry waves.

Nervousness and impatience generally characterize one who is inclined to irritability and hastiness of speech. Hence the apostle James says: "Let every man be swift to hear, slow to speak, slow to wrath." *Think before you speak.* "Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

*Sec. 156. Panagathism.*—"Love \* \* \* *thinketh no evil.*" Love holds that there is some redeeming quality in every phenomenon; and hence finds nothing that is evil in the sense of being void of any good. The reasons for this *Panagathic Creed* have been presented in previous sections, and need not be repeated here. It is sufficient to observe that the doctrine has abundant support in the Scriptures, and the text at the head of this section is one of the strongest in its favor.

*Sec. 157. Righteousness.*—"Love \* \* \* *rejoiceth not in iniquity.* *Adikia* that is here translated iniquity means injustice, unrighteousness or any kind of wrong doing. Love does not take pleasure in such things. It may utilize them, as the farmer does manure, but in patience and submission. *Sobriety* characterizes love, when it is in contact with the conduct of the God forsaken. How many on the other hand rejoice in iniquity—taking pleasure, for example, in filthy stories. This is the common characteristic of the unregenerate. See on this point, the language of the apostle Paul quoted in Sec. 48.

The Christ spirit on the contrary, delights in righteousness as the choicest of meat. "My meat is to do the will of Him that sent me." "I delight to do thy will O God." "I am the Lord, which exercises loving kindness, judgment and righteousness, in the earth, for in these things I delight saith the Lord"

*Sec. 158. Delight in the Truth.*—"Love \* \* \* rejoiceth in the truth." The Greek word *chairō*, in the text means to be glad, happy, joyful, delighted, and to rejoice. One of the doctrines most strongly taught in the Scriptures is that it is the privilege of Christians to rejoice. The subject is referred to in about one thousand texts. One of the chief sources of delight, they set forth to be Divine truth.

Psalms 19:8. "The statutes of the Lord are right, rejoicing the heart."

Psalms 119:23-24. "Thy servant did meditate in thy statute. Thy testimonies also are my delight, and my counselors."

Psalms 119:162. "I rejoice at thy word, as one who findeth great spoil."

Acts 2:44-47. "And the believers were together, \* \* \* and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God."

Luke 24:32. "And they said one to another, did not our heart, *burn within us*, while he talked to us-by the way, and while he opened to us the Scriptures?"

Psalms 1:1-4. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

"But his delight is in the law of the Lord, and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

"The ungodly are not so; but are like the chaff which the wind driveth away."

2 Th. 2:10. "Because they received not the *love of the truth*, that they might be saved. And for this cause God shall send them strong delusion, that they should believe

a lie. That they all might be condemned who believe not the truth, but have *pleasure* in unrighteousness."

*Sec. 159. The Mantle of Charity.*—"Love \* \* \* covereth all things." The common version, *stegci* is translated *beareth*. But this does not bring out the force of the text. It means rather to hide, conceal or cover up. The apostle Peter, referring to the same subject, says: "Above all things have fervent love, among yourselves, for love shall cover a multitude of sins." There is no sin that love is not justified in covering up, if the conditions are complied with, viz: repentance and reform of the offender. Upon this subject the apostle James says: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

This mantle of charity is also involved in the teaching of Christ, as follows:

"If thy brother shall trespass against thee, go and tell him his fault *between thee and him alone*; if he shall hear thee, thou hast gained thy brother.

"*But if he will not hear thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And *if he shall neglect to hear them*, tell it unto the church: but if he neglect to hear the church; let him be unto thee as a heathen man and a publican."

This passage plainly shows that publicity of the sins of a brother should be given, only as a last resort. But in all cases they should be concealed, where genuine repentance is evinced. "*If he shall hear thee thou hast gained thy brother.*"

Faith in Christ and repentance toward God generally go hand in hand; and hence God is disposed to hide the sins of such a believer, as shown by the apostle Paul's quotation from David: "Blessed are they whose iniquities are forgiven, and whose sins are covered."

*Sec. 160. Unlimited Faith.*—Love \* \* \* believeth

*all things.*" Not only is love *Panagathic*, and *Panagnotic*, but it is also *Pandynamic*. This Divine love in the heart, attesting the soul's regeneration, causes the Christian to believe and to declare: "through Christ strengthening me, I can do *all things*." There is no good work that love cannot achieve.

*Sec. 761. Hopefulness.*—"Love \* \* \* *hopeth all things.*" The man that has Divine love in his heart is never without hope. As soon as one hope is dissolved, he constructs another.

There is no reason for despair, when we consider the love of God. There is no good work that He cannot perform. His hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. With God as a resource, how foolish it is to despair. O, be thou faithful unto a living God. Sometimes the darkest hour is just before day.

*Sec. 162. Endurance.*—"Love \* \* \* *endureth all things.*" In this world, man is in a state of probation where he is more or less tried and tested; and also for other reasons, involved in more or less mystery, he is subject to greater or less severity.

The man that is imbued with the Divine love that is born of Christian faith, endures all things; and is encouraged thereto by both the example and precepts of Christ and his apostles.

Hebrew 12:1-2. "Let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, *endured* the cross, despising the shame and is set down at the right hand of the throne of God."

Gal. 6:9. "Let us not be weary in well doing: for in due season we shall reap, if we *faint* not."

James 1:12. "Blessed is the man that *endureth* temptation: for when he is tried, he shall receive the crown of life, which the lord has promised to them that love Him."

1 Peter 6:7: "Ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold



temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

James 1:2-4. "My brethern count it all joy when ye fall into divers temptations.

"Knowing this that the trying of your faith worketh patience.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Roms. 5:3-5. "We glory in tribulations also: knowing that tribulation worketh patience (*hupomone*—endurance,) and endurance, experience; and experience, hope; and hope maketh not ashamed (of the gospel of Christ)."

*Hupomone* is sometimes translated *endurance*, and sometimes *patience*. But the better translation in all cases is *endurance*; as it involves the idea of supporting a superstructure. The tree-top swayed by the wind, represents *patience* that yields in *non-essentials*; and the trunk, without which the tree cannot exist, represents *endurance* that stands firm in *essentials*. The mother in dealing with her children must be *patient*; but the husband and father in business, politics and religion often meets with questions of principle where he must exhibit an *endurance* as uncompromising as a stone pier, surrounded by water.

The current must part or turn to one side, but the pier stands as firm as the everlasting hills. Hence the Great Teacher says:

"Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock.

"And the rain descended, and the floods came, and the wind blew and beat upon the house, and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and

the winds blew, and beat upon that house, and it fell: and great was the fall of it."

*Sec. 163. Submission.*—"Love never faileth." When we substitute the Divine will for our will and say to our father in heaven, "*thy will be done*," we can never fail. For as explained in previous sections, the Divine will is always done; and it follows, as elsewhere shown, if we are in a state of submission to or in harmony with the will of God, then our will is always done. The love for Christ that develops this *consecration*, gives the Christian the victory; and brings him off "*more than conqueror*," in every situation in life. When his own will fails, he rejoices in the triumph of a higher and more intelligent will.

## CHAPTER XXVI.

### THE CORRELATION OF FAITH, HOPE AND LOVE.

*Sec. 164. Mysterious Interdependence.*—"And now abideth faith, hope, love, these three and the greatest of these is love."

That there is an important natural relation between these three qualities, is clearly indicated in the text. They seem to be in the realm of spirit, analogous to the correlated physical imponderables heat, light and electricity. It is a well known physical truth, that there can be no heat without light and electricity; no light without heat and electricity; and no electricity without heat and light. This mysterious correlation, we may not fathom. It is sufficient to know that this inter-dependence exists.

And so there can be no faith without hope and love; no hope without faith and love; and no love without faith and hope.

*Sec. 165. The Relation of Faith to Hope.*—Faith is the foundation of hope. This is the meaning of the apostle, when he says: "Faith is the substance (*hupostasis*—*substratum*) of things hoped for." That hope hinges on faith, is shown by the fact that, as hereafter defined, there must be some evidence that our expectation may be realized, otherwise there can be no hope.

When hope becomes merged into trust, we have no difficulty in recognizing the quality of faith involved. The difference in the two cases, however, is merely a question of the degree of strength of the expectation

existing in them respectively. To illustrate: The farmer plows in hope. That is to say, he is not certain that he will reap a crop. But he takes his chances; hoping that the season will be favorable. And this hope is based at least, upon the fact that many crops have been raised heretofore; and he judges of the future by the past. But, when success crowns his efforts, and his crop is converted by barter into cash, he deposits the money in bank, in the spirit of trust, or full confidence that it will be paid to him on demand. Now faith is the foundation of his trust in the latter case, as well as of his hope in the former case. The only difference is, that his confidence in the bank is stronger than in the processes of nature when he sows his crop. We thus see how hope becomes merged into trust. And on the other hand the trust may be transformed into hope. Relying on the bank to meet his demand at the proper time, the farmer again buys seed and employs help and sows a new crop and pays the cost by drafts on the bank; and again is remanded to hope until his venture becomes a success. And so the alternation goes on—trust being transformed into hope; and hope merging into trust, *ad infinitum*.

We thus see that trust and hope simply involve different degrees of faith. When to trust and when to hope in our dealing with God, is an important secret; which is elsewhere discussed in the proper connection.

*Sec. 166. The Relation of Love to Faith and Hope.*—Unless we believe in love, we have no love; and under the law of faith can have none. Faith, then is the foundation of love, as well as of hope. In fact hope is simply love founded on faith, reaching forward into the future, by the power of expectation.

While love is dependent upon faith, yet it is a *corrector* of faith and consequently of hope. The love that is kind and seemingly, has corrected many false conceptions of the Divine Nature.

For instance: The love that is merciful is challenging the dogma of eternal torment to its proof.

The love that is decent is fast consuming the religion of the Mormons.

The love that is orderly and decorous is rebuking the uproar and confusion in religious meetings.

The love that is liberal and generous is at war with close communionists; and also with Episcopalian exclusiveness, that shuts out a Christian minister of a sister church, from the pulpit of an alleged apostolic succession, "because he followed not us."

The love that eschews all new revelations and reveres the Scriptures as the only infallible guide, is patiently undermining the doctrine of papal infallibility.

These illustrations will suffice to show how love, the objective is correcting faith, the subjective; and why the faith that worketh by love availeth; for as already shown, the greatest power exists where the objective and the subjective agree with each other.

*Sec. 167. The Relation of Faith, Hope and Love to the Gospel.*—Romans 3:16. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

Romans 5:3:5. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."

The collation of these texts shows that one of the works that faith, hope and love are designed to accomplish, is to destroy shame of the Gospel. There is a mysterious shame of true religion in the unregenerate heart. Christ warns us of it, as follows: "Whosoever shall be ashamed of me and my word, of him shall the Son of Man be ashamed when he shall come in his own glory and in his Father's and with the holy angels."

In the text at the beginning of this section the apostle Paul declares that he was saved from such shame; and in the fifth chapter of Romans, describes the process as follows: The tribulation that he encountered by reason



of the gospel developed the quality of endurance; and as he wearied and fainted not in well doing, his endurance led him into important religious experience, including wonderful manifestations of Divine power in his behalf. And this experience developed in him greater disposition and power to hope in God, and this hope bore the fruit of love for the God of holiness, in whom the apostle learned by experience, to have abundant hope.

The victories are so great, where one believes, loves and hopes in the risen Christ, that shame of the gospel must give place to boldness and confidence. That is to say, when hope, by its many victories, develops an abiding trust, in the living Son of God, then shame of the gospel, gives place to "*the hope of glory*," through Christ Jesus, the great Lord of all honor and glory.

*Sec. 168. The Greatness of Love.*—"But the greatest of these is love." If faith will remove mountains, what will love do, which is greater than faith? It will realize the dream of the ancient, and pile Ossa upon Pelion, and roll leafy Olympus upon Ossa. The Islands will flee before it and the heavens depart as a scroll. And not content with such mighty works as these. it will make all things new, including a new heaven and a new earth; and fill a prepared world with expectation of a mighty event—the second coming of Christ, or a blessing equivalent to or greater than his personal advent.

There is no good work that love may not attempt or expect along the line of patience and reasonableness.

And yet in this world, the great and strong are often dependent upon the less or weak. And so love is dependent upon faith; and hence it is that they need to work together, in order to avail.

Love is also greater than hope; for hope only involves love as it relates to the future. It is love in expectancy, while love has and does a great work in the present. In fact, love practically can only deal in the present. Whatever love we ever bestow upon our fellowmen, or pour out in thankfulness to God, can only be done in the present.

Now is the accepted time. Now is the day of salvation. Hope deals only with the future. But love delves by faith in the past, utilizes its lessons in the present; and is also the life of all the anticipations of hope. Truly faith and hope are great; "but the greatest of these is love."

## CHAPTER XXVII.

### THE RELATION OF LOVE TO LAW.

*Sec. 169. The Quasi-statutory Features of Christianity.*—The New Testament is not a book of Criminal Statutes proper. Much of it is obscurely written and difficult to understand. At best, it is only a quasi-statute book; that is, it contains truth that it is important to discover and costly to ignore or disregard; and these quasi-penal results give the sacred writing the character of quasi-criminal statutes.

How foreign to the spirit of the New Testament is the idea born of the dogma of eternal torment, that Christianity is a system of penal statutes, with one common, indiscriminate penalty for their violation, viz: unending torment in a literal or symbolic lake of fire.

With such a great misconception of Christian truth, it is a great wonder that Christianity has survived the wreck of ages.

That the Divine Being is a God of law is undoubtedly true; for He cannot abdicate the sovereignty involved in his omnipotence; but his sovereignty is modified by his other qualities; especially the Divine attribute of mystery, liberty and mercy; so that if Christianity had come unto the world, with a set of precise criminal statutes, it would present a very imperfect view of God. The penal code of Moses has never been excelled; but Christianity, without any penal system is far superior to the Mosaic Theocracy; for it is a fuller representation of the Divine nature;

bringing into view the fatherhood as well as the majesty of God.

The spirit of law, then, in the Divine nature, must come into the world, if at all, more or less concealed or covered up by the other Divine attributes; and hence the law of God, contained in a perfect revelation, must be more or less obscure, and require more or less research to ascertain it.

There is an analogy between the Scriptures and the laws of human government in this respect; especially our common law, which can never be compiled; for it is simply the perfection of human reason applied to the ever changing conditions of our race.

The resulting necessity for legal research has developed in all ages, a few men learned in the law to whom the people could resort for information. In theology they are called priests; in civil government they are called lawyers.

If law is all there is in the Divine nature, God might have given to the first of our race, a code of laws, covering every case to the minutest detail, and to endure throughout all time, like the unchangeable laws of the Medes and Persians.

But law is not the whole of the Divine nature, and hence while the God manifest in Christ, came with commands, yet he also came as a teacher, guide, physician, astonisher, mystifier. etc., and he must needs do this, or imperfectly reveal the God, in whose infinity, all these things are involved.

The New Testament, therefore, can only be regarded as a quasi-statute book, containing law, running through it, like a vein of precious gold, but to be mined or extracted from the ore best by those who understand the business.

*Sec. 170.—The Necessity of a Substitute or Equivalent for Law.*—When we consider the obscurity in which the law is involved, and the difficulty of the common people in ascertaining it, in many cases, with any degree of

certainty or satisfaction, the necessity is apparent that some provision must be made for such a condition of things.

In the first place it should be noted that the idea of penalty is of the essence of all law. Without penalty, the law is dead. Some provision then must be made for the penalty of the law involved in the Divine nature. Ignorance of the law is no excuse for its violation. But, if God through his infinite mercy, grace and liberty or mystery, can vindicate the Divine majesty, through the vicarious sacrifice of his Son, on the cross, why should men scoff at this glorious substitute for the penalty of broken law, provided for our race, that is confessedly ignorant of the law, on account of the obscurity in which it is necessarily involved?

And not only so, but it is undoubtedly a true proverb, that "an ounce of prevention is worth a pound of cure;" and while it is true that such ample provision for sin has been made, yet we should not sin that grace may abound; that is, it is important to avoid breaking the law as much as possible, and inasmuch as the details of any legal system must be obscure to the common people, it is necessary that there should be some equivalent that will absolve the people from thralldom to the subtle distinctions and disquisitions of lawyers, priests and doctors of the law.

This equivalent the sacred writers reveal to us. Christ and his apostles clearly regard *love* as the circulating medium in the moral world, analogous to the function of money in the financial world. "*Love*," said the apostle Paul, "*is the fulfilling of the law.*"

"All the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself."

On a certain occasion Christ confounded a certain lawyer with this principal of equivalency, as shown in Matthew 23:35-46: "Then one of them, which was a lawyer, asked him a question, tempting him and saying 'Master, which is the greatest commandment in the law?'"



“Jesus said unto him, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

“And the second is like unto it: Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.’

\* \* \* \* \*

“And no man was able to answer Him a word, neither durst a man from that day forth ask him any more questions.”

Love then, is the touch-stone of the law—the test of our conformity to the Divine will. Whosoever has Divine love shed abroad in his heart by the Holy Spirit, will not miss the truth very far, however unlettered he may be. Not that Christianity places a premium upon ignorance; for Divine love in the heart causes its possessor to seek a reliable criterion, by which to regulate his conduct.

“Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be exposed.

“But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

While then, one of the evidences of regeneration is a thirst for knowledge of Divine things, it is undoubtedly true, that where one by faith lives and moves and has his being in a God of love, his conscience will be quickened, and he will feel that a thing is right or wrong, even though he lacks the learning to explain the principles involved.

This seems to be the secret of the success of modern Christian Science, so-called. Its votaries are very strongly imbued with the idea that God is love; and while they have serious errors in matters of law and faith, yet the love that inhabits them by faith guides them in so far as their conduct is concerned into practice of those things that are means of Divine grace; and hence many of them

are healed or otherwise blessed by the mighty power of love.

While this is true, as a general rule, yet it must be admitted that the errors of faith, connected with that School, every now and then lead some of its adherents into the most deplorable fanaticism; and sometimes most startling insanity.

But where the faith in Divine love is strong, it over-rides the false faith that may creep in the soul in other respects, and carries its possessor on to most glorious triumph, and ultimately corrects the errors that may acquire lodgment in the judgment.

Love then, may well be called the circulating medium of the moral universe. It settles all debts; pays all bills. God does not have, neither can He have, any quarrel with the heart that loves Him. This seems to be the thought of the apostle Paul when he says: "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, *against such there is no law.*"

The fragrance of the Divine love in the heart of the unlearned is as sweet as that of the Divine love in the heart of the learned. The chief value of Christian learning is in the greater power the intelligent Christian possesses; to avoid fanaticism, and the consequent destruction of his faith and love.

Knowledge, therefore, should not be despised on the one hand. But on the other hand the law should be given its proper place.

Law is the looking glass of love. "Now we see through a glass darkly." The phrase "*csoptrou en ainigmati*," that is here translated "glass darkly" literally means, "mirror in enigma." That is to say, the Divine law that is so enigmatically or obscurely revealed to us, is a spiritual mirror to which we can come and get a view of our hearts. Of course the chief thing is to have a heart so full of Divine love as to be without spot, blemish or wrinkle; and a man with such a heart as this, is beautiful

in the sight of God, even though he may be ignorant of the glory of his spiritual complexion. But it is a great satisfaction to know that we are clean; and hence the looking glass is always useful whether the face is spotted or unspotted.

Love is the Divine life in the soul. The law simply reveals to us its value or beauty. "*He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.*"

## CHAPTER XXVIII.

### PERFECT LOVE CASTETH OUT FEAR.

*Sec. 171. Fear Hath Torment.*—In Sec. 138 we have seen that some form of fear seems to be connected with all affliction; and “in the treatment of pain, the principle object of our assault, should be the fear, working like a serpent in the heart, and stinging the patient to death.”

In this same section we have seen that it is the business of *perfect love* to cast fear out of the heart. As suggested in Sec. 72, this enemy of the soul entered the garden of Eden, along with sin and shame; and it is manifest that the work of redemption is not complete until fear is slain.

The torment with which fear is connected is a great mystery. The relation between these two concomitants; which the cause and which the effect, we may not be able to fully determine. At times, however, they seem to be reciprocal, or producing each other. It is interesting in time of affliction, to note the subtle fear or alarm in the sensibilities; and in time of fear, to note the torment, burdening the mind and body.

*Sec. 172. A General View of Fear.*—Webster defines fear as follows: “A painful emotion or passion, excited by expectation of evil, or the apprehension of impending danger.

“The degree of this passion, beginning with the most moderate, may be thus expressed: *fear, dread, terror, fright.*”

Fear is one of the earliest passions of the human soul; as shown by the ease, with which little children may be

frightened. It is also common to the brute creation. It seems to be a provision of nature, instilled by the Creator, in those creatures, affected by it, to prompt them to self preservation and circumspection.

Solomn says (Prov. 1:7): "The fear of the Lord is the beginning of knowledge." Fear is the result of ignorance; and when it arises it stimulates inquiry; and thus knowledge begins; and hence fear may be said to be the beginning of knowledge. But it is not the end of knowledge. When we proceed from the beginning of wisdom, to a fuller or complete knowledge of the subject, fear dissolves; or is converted into reverence, if it relates to God.

The fear of death arising from uncertainty as to the future, causes men to seek knowledge concerning the world to come; and this knowledge, it is the business of Christianity to furnish, and thus dissolve the fear that leads to such inquiry.

It is the mission of Christ, through the truth, to deliver his followers from the dominion of all fear of death. This truth is set forth by the apostle Paul as follows: (2:14-15): "For as much then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the *diabolos*; and deliver them, who through fear of death were all their life time subject to bondage."

Also in Romans it is said (8:14-15): "For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear. But ye have received the spirit of adoption, whereby we cry Abba Father."

Also 2 Tim. 1:7: "For God hath not given us the spirit of fear but of power, and of love, and of a sound mind."

In Luke 12:4-5, Christ uses the following language: "My friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you, whom ye shall fear: 'Fear Him, which, after



he hath killed, hath power to cast into hell; yea I say unto you, fear Him.''' From this passage it is manifest that Christian philosophy has power, at least to deliver us from all fear, except the fear of God. And this as above suggested it converts into reverence; for fear is born of ignorance and inexperience; but as we grow in knowledge of Christ, we get a better understanding of the beneficence of the Divine nature; and our love for and confidence in God, become so developed or matured as to dissolve our doubts and fears. "*There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.*"

Fear generally may be classified under seven heads: Fear of accident; of disease; of dangerous beasts; of man; of death; of the devil; and of God.

All this fear involves apprehension of some kind of woe, hurt, or pain, and generally springs from mystery, ignorance, or inexperience in relation to the matters causing it.

*Sec. 173. The Relation of Truth and Love.*—Fear, then, being the result of ignorance, the perfect love that casteth out fear must be a strong love of truth; which is nothing more nor less than that right use of knowledge called wisdom; and is characterized by a spirit of philosophizing; and all true philosophy consists in a frank inventory of the truth, the whole truth, and nothing but the truth, so far as it may be discerned in relation to the given case.

That *telling the truth* is the scriptural method of dissolving fear is shown by the example of the apostle Paul, when he says: "We may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

Blessed truth:—"*The Lord is my helper.*" How bold this makes the heart of the one who believes it. Fear dissolves before it as the snow before the sun.

So a strong faith in the mercy and fatherhood of God dissolves fear of the Divine being; and yet considering the majesty that must inhere in omnipotence, a child of

God is imbued with reverence for the King of kings, the Most High and Final Arbiter of all things. Thus while he is saved from fear, he is given grace to worship God in spirit and in truth, with reverence and religious veneration.

*Sec. 174. Fear in Disease.*—We come now to the subject of overcoming fear in disease. We have already considered how to minimize fear; that is to eliminate the trouble that arises from brooding over the past and forboding the future, and confine the attention to the actual present trouble. It remains now, to inquire how to dissolve the minimized fear, or residuum of fear, remaining in the heart after the work of minimization has been accomplished.

In the first place, it is manifest, that fear can best be destroyed by resolving it into its constituent elements, and then treat these elementary parts as they respectively require. A close observation of the sensibilities, shows that fear is always connected with *mourning and wrath*, or the wailing and gnashing of teeth referred to by Christ in the following passages:

Mat. 13:41-42. "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Mat. 22:11-13. "And when the king came in to see the guests, he saw there a man which had not a wedding garment:

"And he said unto him: 'Friend, how camest thou in hither, not having a wedding garment?' And he was speechless.

"Then said the king to the servants: 'Bind him head and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.'"

Mat. 24:48-51. "If that evil servant shall say in his heart 'My Lord delayeth his coming,'

“And shall begin to smite his fellow servants, and to eat and drink with the drunken.

“The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

“And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

These Scriptures show that affliction follows disobedience, and that wailing and gnashing of teeth are connected with affliction.

That fear is connected with these qualities will be seen, by observing the appearance of a dog or cat when assaulted. In their alarm the dog whines and snarls and the cat wails, shrinks back and spits and hisses. The bristling of the cat is referred to by the apostle James when he says: “The demons believe also and tremble.” The Greek word *phrisso* that is here translated “tremble” means “to bristle up,” as the hair through terror; to quake with fear, to shiver as a fever; to be struck with horror, dread, or fear.”

The foregoing considerations sustain the theory that wailing and wrath are essential concomitants of fear. In fact wailing and wrath seem to hunt in pairs. Wherever the one is, the other lurks somewhere near. If we destroy one, the other must die. We should, therefore, first seek to overcome the one that is most vulnerable; and upon examination it will be found that wailing, grief, sorrow, or mourning are the easiest to overcome. Christ has given us the receipt in the Sermon on the Mount in the beatitude: “Blessed are they that mourn for they shall be comforted.” To get the benefit of this text, we first recognize the fact that we are mourning; and remember, when occasion requires, it is manly to mourn, groan or to complain, but *not to murmur*; and then quote this text, and trust God for the promised comfort, and while waiting for the comfort, remember that the chastisement of our peace was laid upon Christ; and by his stripes we are

healed. And while the blood of Jesus, shed on the cross, percolates, so to speak, through the imagination, observe the spirit subside like a troubled sea, while peace serenity, and tranquility enter the soul and comfort and joy fill the heart. For the time being the mourner is saved from both his wailing and wrath. *Present salvation* is victorious. The secret is to trust God *now* for *present* comfort; and persist in so doing as often as the mourning, sorrow, wailing, sadness or grief enter the heart. In due time the victory will be complete and the torment whether demoniacal or otherwise will cease to return. And as shown in Section 135 when the fever is subdued or torment removed, the patient should no longer look upon himself as *diseased*; but as convalescent; though *weak* or feeble, if such be the fact. And his idea should be merely to grow stronger, by the use of tonics and the observance of the principles of hygiene; and by invoking the Divine blessing upon the mental and physical forces employed, seek to grow in grace; and regard increase in strength whether mental, spiritual or physical, as growth in grace: and if the increase in strength is slower than desired, and wrath in the form of impatience arises that tendency should be counteracted by the exercise of the qualities of patience, submission, fortitude and endurance; and thus let perfect love, working through the perfect work of patience, cast out wrath, the twin relic of wailing; and so dissolve the fear, of which they are the essence.

In time of pain or fear it is instructive to closely observe one's sensibilities and note the feeling of irritation, annoyance, worry and impatience. The perception of this rebellion towards God is the first step to submission to the Divine will. Irritation of spirit whether it proceeds from physical or mental disturbance disappears if it is persistently confessed as a sin against God. *It is better to mourn than to murmur.*

*Sec. 175. The Value of Anæsthetics and Other Drugs.*  
—The last section is based upon the idea that pain is of the essence of disease; and that fear and its concomitants,

wailing and wrath, are of the essence of pain; and thus far we have considered how, by spiritual and mental processes, to cast out these essential qualities of pain and thus overcome pain itself.

But it must be confessed, that in surgery, obstetrics and dentistry, and acute inflammation, the violence to the nervous system is frequently so sudden and great as to weaken the mind by what is known as *consternation*; and pending such a state of the sensibilities the human soul is deprived to a greater or less extent of the power to philosophize and to control the mind and direct the attention in the manner described in the last section. And hence in such cases it would seem highly proper that narcotics and anæsthetics should be used to overcome the pain by producing insensibility and thus give nature the rest necessary to recuperation.

Sometimes intoxicants are beneficial either by producing insensibility or as furnishing a mysterious antidote to some kind of poison, as in case of snake bite. And in all cases of poison, any well known antidote is clearly proper; for the relief in such cases is merely a matter of chemical action, which can be counted upon with reasonable certainty.

And in case of fever, where the pulse is beating with destructive rapidity, owing to the weakness of the mind in such cases and its consequent incapacity to properly grasp and consider the situation, it is better to promptly control the pulse with *veratrum*, or some other powerful remedial agent. And in the case of children, who cannot grasp the principles involved in alathiasis, it is foolish not to give them remedies, suitable to their disease. But whenever the mind is able to fortify itself against the power of pain, by the alathiasic methods set forth in this work, it is better to do so, and thus avoid bringing the system under the power of drugs; and even where medicines are used, it is wise to reinforce them by resorting to the principles of alathiasis, so far as possible.

But in all cases, whatever the treatment may be, let



us not forget to invoke, at least in secret, the Divine blessing upon the agencies employed.

And finally let us remember that the only philosophical road to the healing of disease is by casting out the fear, as soon as possible, whether it be done by drugs, producing insensibility, or by the principle of perfect love working on the mind, through the truth.

*Sec. 176. The Remedial Value of Music.*—It would be very strange indeed, if a phenomenon so wonderful and delightful as music, was only designed to entertain. It must be that such a powerful agency has additional purposes. It is not, therefore, surprising that the medical profession has discovered medical properties in music.

In Europe, institutions are arising, where this is the chief instrumentality, employed in the treatment of patients. Its efficacy seems to chiefly consist in its power to exorcise fear. This is understood in war, when soldiers are marched to battle, under its influence of inspiring music. And so when an evil spirit from the Lord troubled Saul, he was quieted by the music of David's harp and the spirit of troubling left him.

As a general rule it may be said that neither demons nor disease can very long withstand the power of music. Something benign will occur, where the patient is persistently brought in contact with its influence; especially if it be connected with songs of Divine praise.

The excellent music so often connected with the opera or theater is a redeeming feature of these forms of entertainment. The mirth, glee and good music connected with expurgated amusement, undoubtedly tends to health and particularly so, if the Divine blessing is sought upon this form of recreation, which of course involves the idea of avoiding entertainments that are vulgar or indecent; for the God revealed in Christ is not a bacchanalian.

In affliction then if the patient enjoys music, either vocal or instrumental, let it be furnished abundantly, with the specific idea of engaging the attention, and overcoming the fear, involved in the affliction, and thus quiet-

ing and strengthening the nerves and giving the system the opportunity to recuperate, by the power with which it is naturally endowed; when relieved of its burden.

*Sec. 177. The Hygienic Value of Laughter.*—In connection with the subject of amusement, mentioned in the last section, the specific value of laughter as a remedial agent, should be noticed.

That there is "*a time to laugh*" is clearly set forth by the sacred writers in passages such as the following:

Prov. 15:13. "A merry heart maketh a cheerful countenance."

Prov. 15:15. "He that is of a merry heart hath a continual feast."

Prov. 17:22. "A merry heart doeth good like a medicine."

There is more or less laughter in all true merriment, or innocent mirth. The mysterious power of laughter (born of the spirit of play or genuine amusement) to promote health, is a matter of common experience. The secret of this power consists in the fact that laughter is a *fear-killer*. Fear unduly contracts the capillaries, and obstructs the circulation of the blood. Laughter unlocks the imprisoned blood and sends it on its way, fertilizing and blessing the entire system, with a blessedness sweeter than any elixir.

All laughter, however, does not produce this effect. There is a diabolical glee, or rejoicing in iniquity, that leads to melancholy and disease.

Solomon in speaking of this species of laughter says: "I said of laughter, it is madness, and of mirth, it is folly."

This explains why the cynical, derisive sarcastic wit that convulses his audience, with his ridicule of the weakness of humanity, is himself generally sad and melancholy, in private; or soon becomes so; for in time his heart becomes filled with wrath, like ashes. And so the diabolism of vulgar, filthy or indecent stories, after the laughter

subsides, leaves a sting of shame, unless the conscience is seared, and repentance destroyed.

The laughter that is healthy is the laughter of a child at play, the innocent glee and gladness of youth. And there is no reason why it should disappear with advancing years, unless the aged fail to "*renew their youth*" by attention to Divine truth. There is a time to play and to be amused; and the man that loses the power to appreciate such things, generally becomes a misanthrope or religious fanatic.

Instead of glee being sinful or wicked as some have supposed, we find on the contrary, that one of the forms of Divine judgment is the removal of mirth from a sinful land. This was a part of the doom pronounced upon the rebellious children of Israel: "I will cause" said the word that came to Jeremiah, from the Lord, "to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, the voice of gladness, the voice of the bride-groom, and the voice of the bride; for the land shall be desolate."

In contrast with this, let us compare the 33d chapter of the same prophet where the Holy Spirit, proposes to heal the land and says: "I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth \* \* \* Again there shall be heard in this place \* \* \* the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; the voice of them that shall say 'Praise the Lord; for his mercy endureth forever.'"

Before then we quench the spirit of mirth and laughter, let us consider that a land without mirth and weddings is considered by the Scriptures as the most graphic picture of desolation.

And in picturing the delight of a land blessed with Divine peace, the sacred writers class together mirth, gladness, espousal and praise.

Healthy laughter can be best developed when one is engaged in a work of mercy. The apostle Paul refers to

this when he says: "He that showeth mercy, let him do it with cheerfulness." The Greek word, *hilarotes* that is here translated "*cheerfulness*," is the word from which we derive the English word *hilarity*, and is the strongest word either in the Greek or English to denote mirth, gladness, gayety, good-humor, joyfulness and exhilaration. In the text, "The Lord loveth a *cheerful* giver, the word "*cheerful*" in the Greek is the adjective *hilaros*, from which the English adjective *hilarious* is derived.

The combination of mirth with some merciful work prevents the hilarity from becoming rude and boisterous, and produces a peculiar species of delight. It is experienced in a new country when the generous men of the frontier engage in a wood-chopping or a husking-bee for the widow and fatherless. One who has tasted of the spirit of such an occasion can best understand the apostolic conception of mercy combined with hilarity. Genuine joy and delight and rippling laughter preside over the scene from morning until night.

And so in general it is better that the spirit of merriment and laughter be connected with some merciful, benevolent or useful work; otherwise it is in danger of degenerating into practical joking; often cruel and, sometimes demonical, such as is seen in college-hazing. Mirth divorced from utility becomes as deadly as oxygen separated from nitrogen, and consumes and destroys rather than conserves and enjoys the milk of human kindness.

## CHAPTER XXIX.

### LOVE EXEMPLIFIED.

*Sec. 178. Certain Benevolent Affections.*—Thus far we have endeavored to show that a proper state of the *sensibilities* conduces to health. And we have been considering their operation in relation to love in its general aspects, or in the abstract. We come now to consider the various species of love, as practically exemplified in human life.

Some of these have been ably discussed in Haven's "Mental Philosophy," and it is deemed desirable to set out in full what is there said on these subjects. The remaining sections of this chapter are therefore devoted to the following extracts from that treatise, in relation to *love of blood relations, love of friends, love of benefactors, and love of home and country.*

*Sec. 179. Love of Kindred.*—"Under this head we may include the parental, the filial, and the fraternal affections, as modifications of the same principle, varying according to the various relations of the parties concerned.

*"Does not grow out of the relations of the parties.*—That the affection grows out of the relations sustained by the parties to each other, I am not prepared to affirm, although some have taken this view. I should be disposed rather to regard it as an implanted and original principle of our nature; still, that is very much influenced and augmented by those relations, and that it is manifestly adapted to them, no one, I think, can deny.

*"But adapted to that Relation.*—How intimate and how



peculiar the relation, for example, that subsists between parent and child, and how deep and strong the affection that binds the heart of the parent to the person and well being of his offspring. The one corresponds to the other; the affection to the relation; and the duties which that relation imposes, and all the kind offices, the care, and attention which it demands, how cheerfully are they met and fulfilled, as promoted by the strength and constancy of that affection. Without that affection, the relation might still exist; requiring the same kind of offices, and the same assiduous care; and reason might point out the propriety and necessity of their performance, but how inadequate, as motives to attention, would be the dictates of reason, the sense of propriety, or even the indispensable necessity of the case, as compared with that strong and tender parental affection which makes all those labors pleasant, and all those sacrifices light, which are endured for the sake of the helpless ones confided to its care. There is need of just this principle of our nature to meet the demands and manifold duties arising from the relation to which we refer; and in no part of the constitution of the mind is the benevolence of the great Designer more manifest. What but love could sustain the weary mother during the long and anxious nights of watching by the couch of her suffering child? What but love could prompt to the many sacrifices and privations, cheerfully endured for its welfare? Herself famished with hunger, she divides the last morsel among those who cry to her for bread. Herself perishing with cold, she draws the mantle from her own shoulders to protect the little one at her side from the fury of the blast. She freely perils her own life for the safety of her child. These instances, while they show the strength of that affection which can prompt to such privation and self-sacrifice, show, also, the end which it was designed to subserve, and its adaptation to that end.

“ *This Affection Universal.*—The parental affection is universal, not peculiar to any nation, or any age, or any

condition of society. Nor is it strong in one case, and and weak in another, but everywhere and always one of the strongest and most active principles of our nature. Nor is it peculiar to our race. It is an emotion shared by man in common with the lower orders of intelligence. The brute-beast manifests as strong an affection for her offspring as man under the like circumstances exhibits. The white bear of the Arctic glaciers, pursued by the hunter, throws herself between him and her cub, and dies in its defense.

"All these circumstances, the precise adaptation of the sensibility in question to the peculiar exigency it seemed designed to meet, the strength and constancy of that affection, the universality of its operation, and the fact that it is common to man with the brute, all go to show that the principle now under consideration must be regarded as an instinctive and original principle, implanted in our nature by the hand that formed us.

*"Strengthened by Circumstances.*—But though an original principle, and therefore, not derived from habit or circumstance, there can be no doubt that the affection of which we speak is greatly modified, and strengthened, by the circumstances in which the parent and child are placed with respect to each other, and also by the power of habit. Like most of our active principles, it finds, in its own use and exercise, the law of its growth. So true is this, that when the care or guardianship of the child is transferred to other hands, there springs up something of the parent's love, in the heart to which has been confided this new trust. It seems to be a law of nature that we love those who are dependent on us, and for whom we are required to exert ourselves. The more dependent and helpless the object of our solicitude, and the greater the sacrifice we make, or the toil we endure, in its behalf, the greater our regard and affection for it. If in the little group that gathers around the poor man's scanty board, or evening fireside, there is one more tenderly loved than another, one on whom his eye

more frequently rests, or with more tender solicitude than on the others, it is that one over whose sick-bed he has most frequently bent with anxiety, and for whose benefit he has so often denied himself the comforts of life. By every sacrifice thus made, by every hour of toil and privation cheerfully endured, by every watchful, anxious night, and every day of unremitting care and devotion, is the parental affection strengthened. And to the operation of of the same law of our nature is doubtless to be attributed the regard which is felt, under similar circumstances, by those who are not parents, for the object of their care. But it may reasonably be doubted whether, in such case, the affection, although of the same nature, ever equals, in intensity and fervor, the depth and strength of a parent's love.

*“Strongest in the Mother.*—The parental affection, though common to both sexes, finds its most perfect development in the heart of the mother. Whether this is the natural result of the principle already referred to, the care and effort that devolve in greater degree upon the mother, and awaken a love proportionably stronger, or whether it is an original provision of nature to meet the necessity of the case, we can but see in the fact referred to a beautiful adaptation of our nature to the circumstances that surround us.

*“Stronger in the Parent than in the Child.*—The love of the parent for the child is stronger than that of the child for the parent. There was need that it should be so. Yet is there no affection, of all those that find a place in the human heart, more beautiful and touching than filial love. Nor, on the contrary, is there any one aspect of human nature, imperfect as it is; so sad and revolting as the spectacle sometime presented, of filial ingratitude, a spectacle sure to awaken the indignation and abhorrence of every generous heart. When the son, grown to manhood, forgets the aged mother that bore him, and is ashamed to support her tottering steps, or leaves to loneliness and want the father whose life has been one of care

and toil for him, he receives, as he deserves, the contempt of even the thoughtless world, and the scorn of every man whose opinion is worth regarding:

“There has not been wanting noble instances of the strength of the filial affection. If parents have voluntarily incurred death to save their children, so, also, though perhaps less frequently, have children met death to save a parent.

“*Value of these Affections.*—The parental and filial affections lie at the foundation of the social virtues. They form the heart of all that is most noble and elevating, and constitute the foundation of all that is truly great and valuable in character. Deprived of these influences, men may, indeed become useful and honorable members of society—such cases have occurred—but rather as exceptions to the rule. It is under the genial influence of home, and parental care and love, that the better qualities of mind and heart are most favorably and surely developed, and the character most successfully formed for the conflicts and temptations of future life.

“*Not Inconsistent with the Manly Virtues.*—Nor is the gentleness implied in the domestic affections inconsistent with those sterner qualities of character, which history admires in her truly great and heroic lives. Poets have known this, painters have seized upon it, critics have pointed it out in the best ideal delineations, both of ancient and of modern times. It softens the gloomy and otherwise forbidding character of stern Achilles; it invests with superior beauty, and almost sacredness, the aged Priam suing for the dead body of Hector; it constitutes one of the brightest ornaments with which Virgil knew how to adorn the character of the hero of the Aeneid; while in the affection of Napoleon for his son and in the grief of Cromwell for the death of his daughter, the domestic affection shines forth in contrast with the strong and troubled scenes of eventful public life, as a gentle star glitters on the brow of night.”

*Sec. 180. Love of Friends.*—“Among the benevolent

affections that find a place in the human heart, friendship has ever been regarded as one of the purest and noblest. Poets and moralists have vied with each other in its praise. Even those philosophers who have derived all our active principles from self love have admitted this to a place among the least selfish of our emotions. There can be no doubt that it is a demand of our nature, a part of our original constitution. The man who, among all his fellows, finds no one in whom he delights, and whom he calls his friend, must be wanting in some of the best traits and qualities of our common humanity, while, on the other hand, pure and elevated friendship is a mark of a generous and noble mind.

“*On What Circumstances it Depends.*—If we inquire whence arises this emotion in any given case, on what principle or circumstances it is founded, we shall find that, while other causes have much to do with it, it depends chiefly on the *more, or less intimate acquaintance* of the parties. There must indeed, be on our part some perception of high and noble qualities belonging to him whom we call our friend, and some appreciation, also, of those qualities. We must admire his genius, or his courage, or his manly strength and powers, or his moral virtues, or, at least, his position and success. All these come in to modify our estimate and opinion of the man, and may be said to underlie our friendship for him. Still it is not so much from these circumstances, as from personal and intimate acquaintances, that friendship most directly springs. Admiration and respect for the high qualities and noble character of another, are not themselves friendship, however closely related to it. They may be and doubtless are, to some extent, the foundation on which that affection rests, but they are not its immediately producing cause. They may exist where no opportunity for personal acquaintance is afforded, while on the other hand, a simple and long continued acquaintance, with one whom we, perhaps, should not in our own candid judgment, pronounce superior to other men, either in genius, or fortune,



or the nobler qualities of the soul, may, nevertheless ripen into strong and lasting friendship.

*“How Acquaintance Leads to Friendship.*—To what is this owing? No so much, I suspect, to the fact that acquaintance reveals always something to admire, even in those whom we had not previously regarded with special deference—although this, I am willing to admit, may be the case—but rather to that simple law of mental activity which we call association. The friend whom we have long and intimately known, the friend of other, and earlier, and it may be, happier years, is intimately connected with our own history. His life and our own have run side by side, or rather, like vines springing from separate roots, have intertwined their branches until they present themselves as one to the eye. It is this close connection of my friend with whatever pertains to myself, of his history with my history, and his life with my life, that contributes in great measure to the regard and interest I feel for him. He has become as it were a part of myself. The thought of him awakens in my mind pleasing remembrance, and is associated with agreeable conceptions of the walks, the studies, the sports, the varied enjoyments and the varied sorrows that we have shared together.

*“Regard for Inanimate Objects.*—The same principle extends also to inanimate objects as places and scenes with which we have become familiar, the meadows through which we roamed in childhood, the books we read, the rooms we inhabited, even the instruments of our daily toil. These all become associated with ourselves, we form a sort of friendship for them. The prisoner who has spent long years of confinement in his solitary cell, forms a species of attachment for the very walls that have shut him in, and looks upon them for the last time, when at length the hour of deliverance arrives, not without a measure of regret. The sword that has been often used in battle is thenceforth, to the old soldier, the visible representative of many a hard fought field, and many

perilous adventures. Uncouth and rusty, it may be ill-formed, and unadorned, in its plain and clumsy iron scabbard, but its owner would not exchange it for one of solid gold. It is not strange that the principle of association, which attaches us so closely even to inanimate objects, should enter largely as an element into the friendship we form with our own species.

*“Other Causes Auxiliary.*—I would by no means deny, however, that other causes may, and usually do, contribute to the same result. Mere acquaintance and companionship do not, of necessity, nor invariably, amount to friendship. There must be some degree of sympathy, and congeniality of thought and feeling, some community of interest, pursuits, desires, hopes, something in common between them. Acquaintance, and participation in the same scenes and pursuits, furnish, to some extent, this common ground. But even where this previous companionship is wanting, there may exist such congeniality and sympathy between two minds, the tastes and feelings, the aims and aspirations of each may be so fully in unison, that each shall feel itself drawn to the other, with a regard which time and opportunity will ripen into strong and lasting friendship.

*“Dissimilarity not Inconsistent With Friendship.*—Nor is it necessary, in order to true friendship, that there should be complete similarity or agreement. The greatest diversity even may exist in many respects, whether as to qualities of mind, or traits of character. Indeed such diversity, to some extent, must be regarded as favorable to friendship, rather than otherwise. We admire, often, in others, the very qualities which we perceive to be lacking in ourselves, and choose for our friends those whose richer endowments in these respects may compensate in a measure for our own deficiencies. The strongest friendships are often formed in this way by persons whose characters present striking points of contrast. Such diversity, in respect to natural gifts and traits of character, is not inconsistent with the closest sympathy of views and feel-

ings in regard to other matters, and therefore not inconsistent with the warmest friendship.

*“Limitation of the Number of Friends.*—It was perhaps, an idle question, discussed in the ancient schools of philosophy, whether true friendship can subsist between more than two persons. No reason can be shown why this affection should be thus exclusive, nor do facts seem to justify such a limitation. The addition of a new friend to the circle of my acquaintance does not necessarily detract aught from the affection I bear to my former friends, nor does it awaken suspicion or jealousy on their part. In this respect, friendship is unlike the love which exists between the sexes and which is exclusive in its nature.

It must be admitted, at the same time, that there are limits to this extension, and that he who numbers a large circle of friends is not likely to form a very strong attachment for any one of them.

Not unfrequently, indeed, a friendship thus unlimited is the mark, as Mr. Stewart suggests, of a cold and selfish character, promoted to seek the acquaintance of others by a regard to his own advantage, and a desire for society, rather than by any real attachment to those whose companionship he solicits. True and genuine friendship is usually more select in its choice, and is wholly disinterested in its character. A cold, calculating policy forms no part of its nature. It springs from no selfish or even prudential considerations. It burns with a pure and steady flame in the heart that cherishes it, and burns on even when the object of its regard is no longer on earth. Our friendships are not all with the living. We cherish the memory of those whom we no longer see, and welcome to the heart those whom we can no longer welcome to our home and fireside.

*“Effect of Adventitious Circumstances.*—Reverses in life, changes in fortune, the accident of health and sickness, of wealth and poverty, of station and influence, have little power to weaken the ties of true friendship once formed.

They test, but do not impair its strength. True friendship only makes us cling the closer to our friend in his adversity; and when fortune frowns, and the sunshine of popular favor passes away, and "there is none so poor to do him reverence," whom once all men courted and admired, we still love him, who, in better days, showed himself worthy of it, now that we must love him for what he is, and not for what he has. That is not worthy the name of friendship, which will not endure this test.

*"Changes in Moral Character.*—Much more seriously is friendship endangered by any change of moral character and principle, on the part of either of the friends. So long as the change affects merely the person, the wealth, the social position, the power, the good name even, we feel that these are but the external circumstances, the accidents, the surroundings, and not the man himself, and however these things may vary, our friend remains the same. But when the change is in the heart and the character of the man himself, when he whose sympathies and moral sentiments were once in unison with our own, shows himself to be no longer what he once was, or what we fondly thought him to be, there is no longer that community of this thought and feeling between us that is essential to true and lasting friendship. Yet, even in such a case, we continue to cherish for the friend of former years a regard and affection which subsequent changes do not wholly efface. We think of him as he was, and not as he is, as he was in those earlier and better days, when the heart was fresh and unspoiled, and the feet had not as yet turned aside from the path of rectitude and honor."

*Sec. 181. "Love of Benefactors.*—Closely allied to the affection we feel for our friends is the emotion we cherish towards our benefactors. Like the former, it is one of the forms of the principle into which all kindly affection ultimately resolves itself, namely, love, differing as the object differs on which it rests, but one in nature under all these varieties of form. The love which we feel for a



benefactor, differs from that which we feel for a friend, as the latter again differs from that which we feel for a parent or child. It differs from friendship, in that the motive which prompted the benefaction, on the part of the giver, may be simple benevolence, and not personal regard; while, on our part, the emotion awakened may be simple gratitude, which, though it may lead to friendship, is not itself the result of personal attachment.

*“Nature of this Affection.*—If we inquire more closely into the nature of this affection, we find that it involves, as do all the benevolent affections, a feeling or pleasure and delight, together with a benevolent regard for the object on which the affection rests. The pleasure, in this case, results from the reception of a favor. It is not, however, merely a pleasure in the favor received, as in its self valuable, or as meeting our necessities; it is, over and beyond this, a pleasure in a giver as a noble and generous person, and as standing in friendly relations to us. Such conceptions are always agreeable to the mind, and that in a high degree. The benevolent regard for which we cherish for such a person, the disposition and wish to do him good in turn, are the natural results of this agreeable conception of him; and the two together, the pleasure, and the benevolent regard, constitute the complex emotion which we call gratitude.

*“Regards the Giver Rather than the Gift.*—If this be the correct analysis of the affection now under consideration, it is not so much the *gift*, as the *giver*, that awakens the emotion; and this view is confirmed by the fact that when, from any circumstances, we are led to suspect a selfish motive on the part of the donor, that the gift was promoted, not so much by regard to us, as by regard to his own personal ends, for favors thus conferred we feel very little gratitude. The gift may be the same in either case, but not the giver.

*“Modes of Manifesting Gratitude.*—Philosophers have noticed the different manner in which persons of different character, and mental constitution, are affected by the



reception of kindness from others, and the different modes in which their gratitude expresses itself. Some are much more sensibly affected than others by the same acts of kindness; and even when gratitude may exist in equal degree, it is not always equally manifested. We naturally look, however, for some exhibition of it, in all cases, where favors have been conferred; its due exhibition satisfies and pleases us, its absence gives us pain, and we set it down as indicative of a cold and selfish nature.

“*A Disordered Sensibility Indicated by the Absence of this Principle.*—One of the most painful forms of disordered sensibility—the insanity, not the intellectual, but of the feelings—is that which manifests itself in the entire indifference and apathy with which the kindest attentions are received, or even worse, the ill-concealed and hardly-suppressed hatred which is felt even for the generous benefactor. A case of this sort is mentioned by Dr. Bell, the accomplished superintendent of the McLean Asylum for the insane, as coming under his notice, in which the patient, a lady, by no means wanting in mental endowments, seemed utterly destitute and incapable of natural affection. Having, on one occasion, received some mark of kindness from a devoted friend, she exclaimed: “I suppose I ought to love that person, and I should, if it were possible for me to love anyone, but it is not. I do not know what that feeling is.” A more wretched existence can hardly be conceived than that which is thus indicated—the deep night and winter of the soul, a gloom unbroken by one ray of kindly feeling for any living thing, one gleam of sunshine on the darkened heart. Happily such cases are of rare occurrence. The kindness of men awakens a grateful response, in every human heart, whose right and normal action is not hindered by disorder, or prevented by crime.

“*Disorder of the Moral Nature.*—Is it not indication of the imperfect and disordered condition of our moral nature, that while the little kindness of our fellow men awakens in our breasts lively emotions of gratitude, we

receive, unmoved, the thousand benefits which the great Author of our being is daily and hourly conferring, with little gratitude to the giver of every good and perfect gift?"

*Sec. 182. "Love of Home and Country.*—Among the emotions which constitute our sensitive nature, the love of home and of country, or the patriotic emotion, holds a prominent rank. It falls into that class of feelings which we term affections, inasmuch as it involves not only an emotion of pleasure, but a desire of good towards the object which awakens the feeling.

*"Founded on the Separation of the Race.*—The affection now to be considered implies, as its condition, the separation of the human race into families, tribes, and nations, and of its dwelling places into corresponding division of territory and country, a division founded not more in human nature, than in the physical conditions and distributions of the globe, broken as it is into different countries, by mountain, river, and sea. No one can fail to perceive, in this arrangement, a design and provision for the distribution of the race into distinct states and nations. To this arrangement and design the nature of man corresponds. To him, in all his wanderings there is no place like home, no land like his native land. It may be barren and rugged, swept by the storms, and overshadowed by the frozen hills, of narrow boundary, and poor in resource where life is but one continued struggle for existence with an inhospitable climate, unpropitious seasons, and an unwilling soil, but it is his own land, it is his father-land, and sooner than he will see its soil invaded, or its name dishonored, he will shed the last drop of blood in its defense.

*"Other Causes Auxiliary.*—The strong tendency to rivalry, and war, between different tribes, tends, doubtless, to keep alive the patriotic sentiment, by binding each more closely to the soil, which it finds obliged to defend at the sacrifice of treasure and of life. The great diversity of language, manners and customs, which pre-

vail among different nations, must also tend very strongly to separate nations still more widely from each other, and bind them more closely to their own soil, and their own institutions.

“*Effect of Civilization.*—Such are some of the causes which give rise to the patriotic sentiment. Civilization tends, in a measure doubtless to diminish the activity of the causes. In proportion as society advances, national jealousies and rivalries diminish, as wars become less frequent, as nations come to understand better each other’s manners, laws, and languages, and to learn that their interests, apparently diverse, are really identical. This progress of civilization and culture, removing, as it does, in great measure, the barriers that have hitherto kept nations asunder, must tend, it would seem, to weaken the influence of those causes which contribute to keep alive the patriotic feeling. And such we believe to be the fact. It is the early period of a nation’s existence, the period of its origin and growth, of its weakness and danger, that the love of country most strongly develops itself. It is then that sacrifices are most cheerfully made, and danger and toil must readily met and life most freely given, for the state whose foundations can no other way be laid. As the state, thus founded in treasure and in blood, and vigilantly guarded in its infancy gains maturity and strength, becomes rich and great, and powerful, comes into honorable relation with the surrounding states and nations, the love of country seems to not keep pace with its growth, in the hearts of the people, but rather to diminish, as there is less frequent and less urgent occasion for its exercise.

“*National Pride.*—There is, however, a counteracting tendency to be found in the national pride which is awakened by the prosperity and power of a country, and especially by its historic greatness. The citizen of England, or of France, at the present day, has more to defend, and more to love, than merely his own home and fireside, the soil that he cultivates, and the institutions which guar-

antee his freedom and his rights. The past is intrusted to him, as well as the present. The land whose honor and integrity he is determined to maintain, at all hazard and personal sacrifice, is not the England, or the France, of today merely, but of the centuries. He remembers the glories of the empire, the armies, and the illustrious leaders that have carried his country's flag with honor into all lands, the monarchs, that in succession, from Clovis and Charlemagne from Alfred and Harold the dauntless, have sat in state upon the throne that claims his present allegiance, the generations that have contributed to make his country what it now is, and he feels that not merely the present greatness and power of his country, but all its former greatness and glory, are intrusted to his present care and keeping.

*“Depends upon Association.*—If we inquire more closely into the philosophy of the matter, we shall find, I think, that the principle of association is largely concerned as the immediately producing cause of the emotion now under consideration. We connect with the idea of any country the history and fortunes, the virtues and vices, of its inhabitants, of those who, at any time, recent or remote, have passed their brief day and acted their brief part, within its borders, and whose unknown dust must mingle with its soil. They have long since passed away, but the same hills stand, the same rivers flow along the same channels, the same ocean washes the ancient shores, the same skies look down upon those fields and waters, and with these aspects and object of nature we associate all that is great and heroic in the history of the people that once dwelt upon those hills and along those shores.\* Every lofty mountain, every majestic river, every craggy cliff and frowning headland along the coast, stand as *representative* objects, sacred to the memory of the past, and the great deeds that have been there performed. How much this must add to the force and power of the patriotic emotion is obvious at a glance.

*“Same Principle Concerned in the Love of Home.*—In

like manner, by the same principle of association, we connect our own personal history with the place where we dwell, and the country we inhabit. They become, in a measure, identified with ourselves. To love the home of our childhood, and our native land, is but to love our former selves since it is here that our little history lies, and whatever we have wrought of good or ill.

*“An Original Principle.*—With respect to the character of this emotion, while it is doubtless awakened and strengthened by the law of association, still I cannot but regard it as an original provision and principle of our nature, springing up instinctively in the bosom, showing itself essentially the same under all conditions of society, and in all ages and countries. It waits not for education to call it forth, nor for reason and reflection to give it birth, while at the same time, reason and reflection doubtless contribute largely to its development and strength.

*“Strongest Where it Might be Least Expected.*—It has been frequently observed, by those who have made human nature their study, that the patriotic feeling is not confined to the inhabitants of the most favored climes and countries, but, on the contrary, is often most strongly developed in nations less populous, and in countries little favored by nature. The inhabitants of wild, mountainous regions, of sterile shores, of barren plains, manifest as strong a love of home and country, as any people on the globe. It is thus with the Swiss among their mountain fastnesses, and with the poor Esquimaux of northern Greenland, where, beyond the Arctic circle, cold and darkness reign undisturbed the greater part of the year. Even in those dreary realms, and those bosoms little refined, the voice of nature is heard and the love of home and country is strong.”



## CHAPTER XXX.

### CONJUGAL LOVE.

*Sec. 183. A Natural Affection.*—The poets never weary of writing of marital love; and the apostolic injunction—"Husbands love your wives"—seems almost supererogatory; for marriage is a law of nature; and conjugal love is a natural affection, as much as any other; and it will exist unless the Divine image is practically effaced from the human soul.

*Sec. 184. Marriage as Viewed in the Scriptures.*—The sacred writers, while not dealing with courtship and marriage with the sentimentality of the writers of modern fiction, yet present the subject in a sublime and unaffected manner, as shown by the following collation from the Scriptures:

Gen. 1:27. "God created man in his own image, in the image of God created he him; male and female created he them

"And God blessed them, and God said unto them: 'Be fruitful, and multiply and replenish the earth.'"

Gen. 2:18. "And the Lord God said, it is not good that the man should be alone, I will make him an helpmeet for him."

Gen. 2:21. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

"And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, 'This is now bone of my bones, and

flesh of my flesh: She shall be called Woman, because she was taken out of Man.'

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Gen. 29:10, 11:20. "And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

"And Jacob kissed Rachel, and lifted up his voice and wept.

"And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

Prov. 5:18. "Rejoice with the wife of thy youth.

"Let her be as the loving hind and as the pleasant roe;

"Let her breasts satisfy thee at all times and magnify thyself always with her love."

Prov. 18:22. "Who so findeth a wife, findeth a good thing, and obtaineth favor of the Lord."

Prov. 31:10-31. "Who can find a virtuous woman? for her price is far above rubies.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

"She will do him good and not evil all the days of her life.

"She seeketh wool and flax and worketh willingly with her hands.

"She is like the merchant's ships, she bringeth her food from afar.

"She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

"She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

"She girdeth her loins with strength, and strengtheneth her arms.

"She perceiveth that her merchandise is good, her candle goeth not out by night.

"She layeth her hands to the spindle, and her hands hold the distaff.

"She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy.

"She is not afraid of the snow for her household; for all her household are clothed with scarlet.

"She maketh herself coverings of tapestry; her clothing is silk and purple.

"Her husband is known in the gates, when he sitteth among the elders of the land.

"She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

"Strength and honor are her clothing; and she shall rejoice in times to come.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children rise up and call her blessed; her husband also and he praiseth her.

"Many daughters have done virtuously, but thou excellest them all.

"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

"Give her of the fruits of her hands and let her own works praise her in the gates."

*Sec. 185. The Alathiastic Value of Marriage.*—In the epistle to the Hebrews it is said (13:4): "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

Marriage is the Divinely appointed method of avoiding shame and ungodly lust. As a rule, it is not good for man to be alone; although possibly the same severity does not rest upon womankind. Wherever woman is, there a home begins; for it is as natural for a woman to make a home, as it is for a bird to build its nest; and she

will have a home, whether one of the opposite sex inhabits it with her or not. But man, without a wife, seldom makes a home; and without a home a man is like a ship without an anchor. In France where perhaps one-third of the population are born out of wed-lock, there is no word for home: A fact that shows the influence and power of the idea of home. Inasmuch, then, as home is wherever woman is, it is a matter of grace when she enters into marriage; but with man it is a necessity, for otherwise he is homeless and exposed to vanity and manifold temptations, and filled with unrest. A fact that Naomi appreciated, when pending the negotiations for marriage between Boaz and Ruth she said: "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he hath finished the thing this day."

It is true that there are some who by diligent application to religious work or some other passion of the soul, can escape the unrest and torment incident to celibacy. Hence the apostle Paul says: "He that is unmarried careth for the things of the Lord, how he may please the Lord." These exceptional cases of consecration seem to enter into peace and quiet only because their minds are absorbed in their work and many of them are perhaps, preeminently useful. But, undoubtedly obedience to the law of nature that imposes marriage is the natural and easy road to rest of soul and contentment of spirit; especially so if the marriage is "in the Lord;" *i.e.* as a part of the service of God unto which we are called. The only kind of marriage that the apostle Paul criticised, was that godless wedlock in which, "he that is married, careth for the things that are of the world, how he may please his wife." But he never animadverted upon a marriage in the Lord, or one that is governed by Divine principle. And whatever doubts he ever expressed arose from a mere supposition on his part that the "*present distress*" in which Christians were then plunged by religious persecution, made celibacy temporarily preferable to marriage; more especially on account of the fact

perhaps, that the followers of Christ could have no abiding place, and home and home-life were an impossibility.

To sum up the whole matter then, marriage under proper conditions, is ordained of God; and the failure to obtain such honor must necessarily be attended with more or less affliction. And the "present distress," whether it be poverty, persecution or other misfortune must be very serious, to prevent a man from finding a wife, and the Divine blessing that accompanies such an honorable course.

*Sec. 186. The Mystery of Marriage*—Without controversy, marriage is a great mystery; which of course it must be, coming as it does from the God of mystery.

There were four mysteries to the prophet Agur: The flight of an eagle in the air, the trailing of a serpent upon a rock, the sailing of a ship in the heart of the sea and the union of a man and woman.

One reason for the mystery of marriage is that it was designed to be a type of the union between Christ and his church. This thought is set forth in the epistle to the Ephesians as follows:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

"Husbands love your wives, even as Christ also loved the church and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourish-



eth it and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh and of his bones.

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be one flesh.

“This is a great mystery, but I speak concerning Christ and the church.

“Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband.”

The same beautiful conception is involved in the vision of John on the Isle of Patmos: “And I, John saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

“And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.”

It would seem from this passage that if a man avails himself of the two glorious mysteries, marriage the type and Christianity the anti-type, he may expect to overcome the mystery of disease; and thus overcoming mystery with mystery, alathiaistically exemplify the homeopathic maxim, “*similia similibus curanter*.”

How encouraging is the thought, that faithfulness to the home and church of Christ will hush the voice of crying in the home through the blessing of the wonder working God of the hearthstone.

“The peace of God that passeth all understanding,” enters the heart and home of such a man; and through Divine grace and mercy the unrest, which we have seen to be of the essence of disease, disappears from his life. O, model Christian homes! God grant to fill the land full of them!

*Sec. 187. Divorce.*—"What therefore God hath joined together, let not man put asunder." This is a general rule, but it has its exceptions. One is found in Matthew 5:32: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." In addition to fornication, desertion is assigned as a cause in the Epistle to the Corinthians, as follows: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

"And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.

"But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace."

Perhaps the best way to prevent separation and divorce is to bring to the marriage, the love that endureth all things. Let this be the foundation at the beginning of married life and be the governing principle throughout its existence.

Christ does not command his followers to abandon a husband or wife on account of adultery. He simply permits them to seek a divorce in such cases if they will.

But if a believer decides to treat the fallen husband or wife with a love that endureth all things, and through forgiveness and compassion seek restoration and reformation of the offender, it is surely not anti-christian to do so. And if the marriage is founded on the love that endureth all things, God may never permit it to be tested to the extent of adultery or fornication; but if such a test is given and the love endures the test it will come off more than conqueror. The better way then, is for one entering the married state to say in the heart, "I will stand every test. No odds what occurs, I will never forsake the

one I have married. If a separation must occur, let my love leave me but not me, my love."

The God of marital love will be the shield and exceeding great reward of that house. And if the tempter should ever creep into it, he would shrink back abashed in the presence of its purity and glory.

If the love that endureth all things should enter every American home, the avocation of the divorce lawyer would cease. My brother, my sister, if your home is threatened with dissolution, try this alathiastic receipt. You will find it a panacea for every heartache and domestic trouble.

## CHAPTER XXXI.

### LOVE OF STRANGERS AND ENEMIES.

*Sec. 188. Love of Strangers.*—In the epistle to the Hebrews we are taught: “Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.”

In the eighteenth chapter of Genesis an instance is recorded of unconscious entertainment of angels. As Abraham lifted up his eyes and looked, three men stood by him, who subsequently proved to be angels. He entertained them with true hospitality. “When he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

“And said, my Lord, if now I have found favor in thy sight, pass not away I pray thee, from thy servant

“Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.

“And I will fetch a morsel of bread, and comfort ye your hearts after that ye shall pass on; for therefore are ye come to your servant. And they said, ‘So do as thou hast said.’

“And Abraham hastened into the tent unto Sarah, and said, ‘Make ready quickly three measures of fine meal, knead it and make cakes upon the hearth.’

“And Abraham ran unto the herd and fetched a calf tender and good, and gave it unto a young man, and he hastened to dress it.

“And he took butter and milk and the calf which he

had dressed, and set it before them; and he stood by them under the tree, and they did eat."

When we consider this generous hospitality, it is no wonder that God has given him the honored name of "Father of the faithful." God is generous and the God of generosity abides in the hospitable family.

How many angels walk this earth, disguised in the form of men, we know not. But that the Christ spirit is incarnate in thousands of his followers, we do know; and the chance of giving a cup of cold water to one of his disciples should not be missed; and the entertainment of strangers, when it can properly be done, should be regarded as a privilege.

Life is made up of things both old and new. Christ's conception of a typical preacher is one, so "instructed unto the kingdom of heaven" as to bring forth "things new and old."

This thought is also alluded to in Solomon's song:

"Come, my beloved, let us go forth into the field; let us lodge in the villages.

"Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth; there will I give thee my loves.

"The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."

Nature abounds in parables on this subject. The human system, for instance, needs both salt and fresh meat. So that the explorers in the Arctic seas, with larders full of salt meats, die of scurvy for want of fresh food. So a social circle, where there are no new faces, no new acquaintances formed, soon become stale and stagnant. And a town where there are no new comers, soon dies. And so the home, where strangers are not welcome is liable to perish from ennui. Let us be thankful for the new, the fresh, the novel; and while not neglecting the old and the tried, let us be kind and tender



to the new. Otherwise we will lose, not only the companionship of men and angels, but also the spirit of Christ.

*Sec. 189. Love of Enemies.*—Matt. 5:43. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you:

"That ye may be the children of your father which is in heaven: for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and unjust."

To do these things, especially to love enemies, is considered by many to be hard or impossible. The difficulties, however, are more imaginary than real and arise from a superficial view of the subject. As we have already seen *utility* is the test of love. It is apparent that God would not suffer the mysterious spiritual phenomenon known as malice to exist, if he had not some useful purpose to subserve by it. For some reason, involved in the mystery of panagathism, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

If then we would be "perfect, even as your father which is in heaven is perfect," we must broaden the horizon of our vision so as to utilize the phenomena in question and thus be like the Creator of these things.

Let us then see what we can do in this respect: (1) In the first place, our enemies are useful in the *census*, to swell the sum total of our population, in the growth of which we glory. It is very rare that the enmity is so great as to cause us to desire the banishment of our enemy from our common municipality, state or nation. When viewed then from the standpoint of compatriots, with all their faults we love our enemies still. And thus it is that political animosity, that causes men to tongue-lash each other severely, yet never produces a desire that one's political opponents should emigrate.

(2) Manifestation of ill-will, gives us an opportunity

to exercise the quality of forgiveness. As elsewhere shown, there is no unforgiveness in the Divine nature; and whatever unforgiveness exists, is not *de facto*, but merely *de jure*, under the law of faith, in cases where men's conception of the Divine Being is that He is an unforgiving God. So while our enemies may neither seek, receive or believe in our forgiveness, and thus lose the benefit of it, yet as a matter of fact, we may be at peace with them, and pray for them in the language of Christ on the cross: "Father forgive them, for they know not what they do."

(3) The spite, persecution and malice of our enemies give us an opportunity to exercise the qualities of *endurance, patience, fortitude* and *submission*. If we are never tested by any adversity, these qualities, if they exist at all, in us will be only rudimentary. As Darwin has shown in the animal kingdom, the faculties unused disappear, so in the spiritual realm "tribulation worketh patience; and patience, experience; and experience, trust." That is to say, spiritual power is developed by reason of use; and unless somebody is called upon to exercise the qualities of endurance and submission, these words would become obsolete, and many of the most beautiful passages of Scripture would lose their meaning, and the faith producing power of the Bible be to that extent impaired.

There is also something glorious in the consciousness and exercise of power. Men rejoice in their physical strength and in their mental power, and delight to show these things to the admiring gaze of friends. And so the full grown Christian rejoices in the spiritual strength that he is able to show in the time of persecution or other adversity. The apostle Paul seems to think that the purpose of showing Divine power of endurance is involved in God's dealings with the wicked; for in the treatment of this subject in the Epistle to the Romans, he says:

"Shall the thing formed say to him that formed it, why hast thou made me thus?"

"Hath not the potter power over the clay, of the

same lump, to make one vessel unto honor and another vessel unto dishonor?

“What if God, willing to *show* his wrath, and to make his power known, *endured* with much long-suffering the vessels of wrath fitted to destruction?”

The value and glory of endurance is clearly set forth in this quotation; and the utility of affliction in the developement of *submission* is set forth in Hebrews (5:8): “Though he were a son, yet learned he *obedience*, by the things which he suffered.”

(4) The greatest utility of enmity, perhaps, is the acquisition of power to overcome it. “Be not overcome of evil, but overcome evil with good.” How glorious is the victory of the intelligent Christian, when by wise speech and acts, he causes the foolishness to disappear from his enemies; and thus overcome the enmity of which folly and ignorance is always the essence.

In the light of these suggestions, how much better it is to save than to destroy our enemies! And how wise and god-like the truth that Christ taught on this subject! He could not have been Divine and taught anything less! Bless God for a salvation that pours out upon us *Unrestricted Love!*

## CHAPTER XXXII.

### LOVE TO GOD.

*Sec. 190. Source of our Love to God.*—Our love for the Divine Being springs from the fact that God himself is love, or our conception that love is of the essence of the Divine nature. We are constituted so as to be drawn toward those that love us. Christ understood this philosophy when he said: "God so loved the world that he gave his only begotten son, that whosoever believeth in him, should not perish but have everlasting life." The cross of Christ then was designed to be an exhibition of the love of God, to evoke love from us to Him. Hence the apostle Paul says: "God commendeth his love toward us, in that, while we were yet sinners Christ died for us."

The cross, it is true, is not the only reason for our love to the God of all grace. But through the cross all things are blessed to our use. Having this thought in view, the apostle Paul says: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things."

Love is born of action; and the basis of our love to God is not merely what He has done, but also what he is doing and will do.

There is enough in the general providences of God to develop in us the profoundest love and veneration, for the Divine author of all this wonder and beneficence. And when this is supplemented by experiencing special providence in the hour of human extremity, how great our love and gratitude should be to such a gracious benefactor.

*Sec. 191. Evidence of Divine Love Manifested in Nature.*—"The contemplation of nature," says Dr. Dicks, "through the medium of science, affords innumerable displays of the *benevolence* of the Deity. Benevolence, or goodness, is that perfection of God which leads him, in all his arrangements, to communicate happiness to every order of his creatures. This attribute, though frequently overlooked, is so intensely displayed throughout the scene of creation, that we feel at a loss to determine from what quarter we should select instances for its illustration. Wherever we find evidences of wisdom and design, we also find instances of benevolence; for all the admirable contrivances we perceive in the system of nature, have it, as their ultimate end to convey pleasure, in one shape or another to sensitive beings. If there are more than 240 bones in the human body variously articulated, and more than 440 muscles of different forms and contextures, such a structure is intended to produce a thousand modifications of motions in the several members of which it is composed, and to facilitate every operation we have occasion to perform. If the ear is formed with an external porch, a hammer, and anvil, a tympanum, a stirrup, and a labyrinth, this apparatus is intended to convey pleasure to the soul by communicating to it all the modifications of sound. If the eye is composed of three coats, some of them opaque, and some transparent, with three humors of different forms, and refractive powers, and a numerous assemblage of minute veins, arteries, muscles, nerves, glands, and lymphatics, it is in order that the images of objects may be accurately depicted on the retina, that the ball of the eye may be easily turned in every direction, and that we may enjoy all the entertainments of vision. If an atmosphere is thrown around the earth, it is for the purpose of attempering the rays of the sun, giving a lucid brightness to every part of the heavens, producing the morning and evening twilight, promoting evaporation and the respiration of animals, and causing the earth to bring forth abundance of food, by means of the rains and



dews; all which effects, produce happiness in a thousand different ways to every sentient being. If the atmosphere presses our bodies with a weight of thirty thousand pounds, it is in order to counterpoise the internal pressure of the circulating fluids, and to preserve the vessels, and animal functions in due tone and vigor, without which pressure the elastic fluids in the finer vessels, would inevitably burst them, and the spark of life be quickly extinguished. Thousands of examples of this description, illustrative of Divine benevolence, might be selected from every part of the material system connected with our world, all of which would demonstrate that the communication of enjoyment is the great end of all the contrivances of infinite wisdom.

“There is a striking display of benevolence in the *gratification afforded to our different senses*. As the eye is constructed of the most delicate substances, and is one of the most admirable pieces of mechanism connected with our frame, so the Creator has arranged the world in such a manner as to afford it the most varied and delightful gratification. By means of the solar light, which is exactly adapted to the structure of this organ, thousands of objects of diversified beauty and sublimity are presented to the view. It opens before us the mountains, the vales, the woods, the lawns, the brooks and rivers, the fertile plains and flowery fields, adorned with every hue—the expanse of the ocean and the glories of the firmament. And as the eye would be dazzled, were a deep *red* color or a brilliant *white* to be spread over the face of nature, the Divine goodness has clothed the heavens with *blue* and the earth with *green*, the two colors which are the least fatiguing and the most pleasing to the organs of sight, and at the same time one of these colors is diversified by a thousand delicate shades which produce a delightful variety upon the landscape of the world. The ear is curiously constructed for the perception of sound, which the atmosphere is fitted to convey, and what a variety of pleasing sensations are produced by the objects

of external nature intended to affect this organ. The murmurings of the brooks, the whispers of the gentle breeze, the hum of bees, the chirping of birds, the lowing of the herds, the melody of the feathered songsters, the roaring of the stormy ocean, the dashing of a mighty cataract, and, above all, the numerous modulations of the human voice and the harmonies of music, produce a variety of delightful emotions which increase the sum of human enjoyment. To gratify the sense of *smelling*, the air is perfumed with a variety of delicious odors, exhaled from innumerable plants and flowers. To gratify the *feeling*, pleasing sensations of various descriptions are connected with almost everything we have occasion to touch; and to gratify the sense of *taste*, the earth is covered with an admirable profusion of plants, herbs, roots, and delicious fruits, of thousands of different qualities and flavors, calculated to convey an agreeable relish to the inhabitants of every clime. Now it is easy to conceive that these gratifications were not necessary to our *existence*. The purposes of vision, as a mere animal sensation for the use of self-preservation, might have been answered, although every trace of beauty and sublimity had been swept from the universe, and nothing, but a vast assemblage of dismal and haggard objects had appeared on the face of nature. The purpose of hearing might have been effected although every sound had been grating and discordant, and the voice of melody forever unknown. We might have had smell without fragrance or perfume, taste without variety of flavor, and feeling, not only without the least pleasing sensation, but accompanied with incessant pain. But in this case the system of nature would have afforded no direct proofs, as it now does of Divine benevolence.

*"The remedies which the Deity has provided against the evils to which we are exposed, are likewise a proof of his benevolence. Medicines are provided for the cure of the diseases to which we are liable, heat is furnished to deliver us from the effects of cold, rest, from the fatigues*

of labor, sleep, from the languors of watching, artificial light, to preserve us from the gloom of absolute darkness, and shade, from the injuries of scorching heat. Goodness is always displayed in the power of *self-restoration* which our bodies possess, in recovering us from sickness and disease, in healing wounds and bruises, and in recovering our decayed organs of sensation, without which power almost every human being would present a picture of deformity, and a body full of scars and putrefying sores. The pupil of the eye is so constructed, that it is capable of contracting and dilating by a sort of instinctive power. By this means the organ of vision defends itself from the blindness which might ensue from the admission of too great a quantity of light, while, on the other hand, its capacity of expansion, so as to take in a greater quantity of rays, prevents us from being in absolute darkness even in the deepest gloom, without which we could scarcely take a step with safety during a cloudy night. Again in the construction of the human body, of the various tribes of animated beings, however numerous and complicated their organs, there in no instance can be produced that any one muscle, nerve, joint, limb, or other part, is contrived for the purpose of producing pain. When pain is felt, it is uniformly owing to some derangement of the corporeal organs, but is never the necessary result of the original contrivance. On the other hand, every part of the construction of living beings, every organ and function, and every contrivance, however delicate and minute, in so far as its use is known, is found to contribute to the enjoyment of the individual to which it belongs, either by facilitating its movements, by enabling it to ward off dangers, or in some way or another to produce agreeable sensations.

“Finally, *the immense multitude of beings which people the earth and the ample provision which is made for their necessities furnish irresistible evidence of Divine goodness.*

“It has been ascertained, that more than sixty thous-

and species of animals inhabit the air, the earth, and the waters, besides many thousands which have not yet come within the observation of the naturalist. On the surface of the earth there is not a patch of ground or a portion of water, a single shrub, tree, or herb, and scarcely a single leaf in the forest, but what teams with animated beings. How many hundreds of millions have their dwellings in caves, in the clefts of rocks, in the bark of trees, in ditches, in marshes, in the forests, the mountains and the valleys! What innumerable shoals of fishes inhabit the ocean and that sport in the seas and rivers! What millions on millions of birds and flying insects, in endless variety, wing their flight through the atmosphere above and around us! Were we to suppose that each species, at an average, contains four hundred millions of individuals, there would be 24,000,000,000,000, or 24 trillions of living creatures belonging to all the known species which inhabit the different regions of the world, besides the multitudes of unknown species yet undiscovered—which is *thirty thousand times* the number of all the human beings that people the globe. Besides these, there are multitudes of animated beings which no man can number, invisible to the unassisted eye, and dispersed through every region of the earth, air, and seas. In a small stagnant pool which in summer appears covered with a green scum, there are more microscopic animalcules than would outnumber all the inhabitants of the earth. How immense then, must be the collective number of these creatures throughout every region of the earth and atmosphere! It surpasses all our conceptions. Now, it is a fact that, from the elephant to the mite, from the whale to the oyster, and from the eagle to the gnat, or the microscopic animalcules, no animal can subsist without nourishment. Every species, too, requires a different kind of food. Some live on grass, some on shrubs, some on flowers, some on trees. Some feed only on the roots of vegetables, some on the stalks, some on the leaves, some on the fruit, some on the seed, some on the whole plant, some prefer one species of



grass, some another. Linnaeus has remarked that the cow eats 276 species of plants, and rejects 218, the goat eats 449, and rejects 126, the sheep eats 387 and rejects 141, the horse eats 262 and rejects 212, and the hog, more nice in its taste than any of these, eats but 72 plants and rejects all the rest. Yet such is the unbounded munificence of the Creator, that all these countless myriads of sentient beings are amply provided for and nourished by his bounty! 'The eyes of all these look unto Him and He openeth his hand and satisfieth the desire of every living being' He has so arranged the world, that every place affords the proper food for all the living creatures with which it abounds. He has furnished them with every organ and apparatus or instruments for the gathering, preparing, and digesting of their food, and has endowed them with admirable sagacity in finding out and providing their nourishment, and in enabling them to distinguish between what is salutary and what is pernicious. In the exercise of these faculties, and in all their movements, they appear to experience a happiness suitable to their nature. The young of all animals in the exercise of their newly acquired faculties, the fishes sporting in the waters, the birds swimming beneath the sky and warbling in the thickets, the gamesome catile browsing in the pastures, the wild deer bounding through the forests, the insects gliding through the air and along the ground, and even the earth-worms wriggling in the dust—proclaim, by the vivacity of their movements and the various tones and gesticulations, that the exercise of their powers, is connected with enjoyment. In this boundless scene of beneficence, we behold a striking illustration of the declarations of the inspired writers, that 'the Lord is good to all,'—that 'the earth is full of his riches,' 'and that his tender mercies are over all his works.'

"Such are a few evidences of the benevolence of the Deity as displayed in the arrangements of the material world. However plain and obvious they may appear to a reflecting mind, they are almost entirely overlooked by



the bulk of mankind, owing to their ignorance of the facts of natural history and science, and the consequent inattention and apathy with which they are accustomed to view the objects of the visible creation. Hence they are incapacitated for appreciating the beneficent character of the Creator, and the riches of his munificence, and incapable of feeling those emotions of admiration and *gratitude* which an enlightened contemplation of the scene of the nature is calculated to inspire."

*Sec. 192. Christ Crucified.*—The history of the world, however, shows that the wonderful works of God cannot and do not properly develop the spirit of true religion, or love in its highest religious sense. The supplemental power of the cross is necessary for this purpose. Hence the apostle Paul says: "I determine not to know anything among you, save Jesus Christ, and him crucified." Not that there was any limitation upon his knowledge, but that the cross touches all things as a Divine supplement, necessary for the perfection of true religion, and thus a knowledge of Christ crucified, leads to endless ramification, and opens up unlimited fields of thought as broad and enduring as the eternal God himself.

To the farmer an analogy is given: "Except a grain of wheat fall into the ground and die it abideth alone."

The mystery of child-birth furnishes an analogy as elsewhere shown.

The lawyer is taught: "If any man sin, we have an advocate with the father, Jesus Christ, the righteous.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

To the physician it is said: "By his stripes we are healed."

The merchant is invited: "To buy of me gold, tried in the fire."

And the laundryman is told that: "There shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

And so on through all the varied experiences of human

life, the cross is the key to every mystery; although it is itself enshrouded in impenetrable mystery.

Every phase of human existence, thus leading the devout Christian to the contemplation of the cross, there is daily, a feeling of gratitude, love and praise to God, as the scenes of Calvary possess the imagination, and present to the heart that voluntary sacrifice for sinners.

As already seen, utility is the test of love. Accordingly the utilization of this Divine sacrifice in the development of love for the God of our salvation, is a thought that the apostle Paul sets forth as follows: "The love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us.

"For when we were yet without strength, in due time Christ died for the ungodly.

"For scarcely for a righteous man will one die, yet preadventure for a good man some would even dare to die.

"But God commendeth his love toward us, in that, while we were yet sinners Christ died for us.

"Much more then, being now justified by his blood, we shall be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life.

"And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

*Sec. 193. Hygienic Value of Religious Love.*—In the preface to this work allusion is made to the sect known as Christian Scientists, and it is there suggested that the success of that school in healing disease, consists in the fact of the strong faith it develops in Divine love.

In the elucidation of this thought, it should be remembered, the law of faith is: "According to your faith be it unto you." It must therefore be that a strong faith that God is love, would develop in such a believer, a kindred nature, and bring him in line with

Divine benefaction; and rich blessings would flow upon him, despite his errors of faith in other respects. So while the Christian Scientists are teaching many errors, and leading many to fanaticism, yet some of its devout adherents, by faith in the Divine love, are achieving marvelous victories over pain and disease. They learn to see a Divine hand of love in every experience. In their view, *love is not restricted*, to favorable winds, but *by faith*, they declare that adversity has its uses also; and thus entering upon a field of *unrestricted love*, they enjoy the blessings of *Panagathism* in all its fullness; for they utilize affliction as a means of growth in knowledge and development of spiritual qualities, and when patience has had its perfect work, they find themselves to be more than conquerors. “*The faith that worketh by love avail-eth.*”

*PART THIRD.*

*TRUST.*

*MEANS OF GRACE.*





## THE WILL.

### A COLLECTION OF GOOD WORKS.

#### CHAPTER XXXIII.

#### PRELIMINARY SUGGESTIONS CONCERNING THE WILL.

*Sec. 194. Involved in Mystery.*—It is not the purpose of this work to say all that might be said concerning the *will*; nor fully explore its workings; nor exhaust its philosophy. The subject is practically inexhaustible. As said in Sec. 13, “The existence and exercise of this will faculty is a mystery that we may not fully explore; for as we progress in the investigation, we are liable to strike the mystery of God himself, working in the human soul to will and to do his good pleasure.”

The human will, then, proceeding from God, and being so vitally connected with God, working under the *faith-law*, can only be classified as mystery, as we approach the limit of human knowledge.

To name a phenomenon is to know it in a sense. *Mystery* is a good name, when we have no other. Such a system of nomenclature brings us in the neighborhood of the “all truth,” unto which Christ promised that the spirit of truth should guide us. When we can name everything, then in a sense we know everything. When we call the inexplicable by the name of mystery, we present

the paradox of knowing the unknowable. The first step then in the investigation of the will, is to classify it as a mystery.

*Sec. 195. Will-power.*—The omnipotence of God seems to reside in the Divine will. This lesson is taught in the record of Christ's healing of the leper, who said to him: "Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hands, and touched him, saying: 'I will (*Thelo*;) be thou clean.' And immediately his leprosy was cleansed."

What an awful exhibition of the power, residing in that one word *thelo*! How glorious it is to think, that this same *thelo* is still within our reach! What though it comes to us now more in quantity than in quality! What though, to signalize Christ and witness to his Divine Sonship, the thelonian power of God, manifested itself in a way peculiar to the son of God and the apostolic age! It is still here, ready to pour out upon every man that seeks it abundant reward. We need have no fear of asking too much; especially of seeking relief from affliction. For if God wills, he can banish pain from this planet.

When through faith in Christ, we are regenerated, or re-created in the Divine image, then some of this mighty will-power must exhibit itself in us.

It is seen in this world, in what is called *executive ability*. This was the distinguishing characteristic of Grant and Stanton, without which these men would have lacked the energy to accomplish the mighty work of suppressing the rebellion.

Without a strong will-power, there can be no stability of character; which we have seen is essential to the perfection of the Christ-spirit in the human soul.

*Sec. 196. Definition of Will.*—Lexicographers are not in harmony as to the meaning of the word *will*. This is not strange when we remember that the subject is involved in mystery.

It is sometimes used as synonymous with *volition*, which signifies the act of willing. But, it means more than that;

for it includes the faculty or power of willing. It seems to be nearer the *ego*—the human entity itself, than any other faculty. One may both feel and in case of strong evidence believe, without his consent; but he cannot *will* without his consent. It is reasoning in a circle, to pursue the subject farther, by inquiring what *consent* means; for when we say it is assenting or yielding to this or that we are still at the threshold of the mystery. In general, however, it may be said, that the will is not the power of existence, for we exist, whether we will or no; but rather it is of the essence of the power of doing. There is no act that we do, that does not involve the operation of the will. The power to act resides in the will hence we speak of *energizing the will*.

Webster defines the will to be: "The power of choosing; the faculty or endowment of the soul by which it is capable of choosing; the faculty of preferring or selecting one of two or more objects."

It is difficult to avoid the impression, that we may go farther than this and say, that the will is not only the power of choosing, but of securing or enforcing the choice.

One might consider it desirable to be king of England; but he does not choose to be such; for he has no power of securing or enforcing his choice; and hence he has no will to be king.

Properly speaking then, a man, as well as God, wills to do only what he does do.

Hence if the resource is weak, the will is weak. If the resource is abundant, the will may be powerful. Resource, however, is not sufficient to constitute a strong will; for we often see a man of great physical strength, but mentally weak or foolish, under the dominion of one physically weak but mentally strong.

All we can say is, that resource stimulates the will; but the mystery of the God-given faculty of *decision*, strong in some and weak in others, we cannot explore.

## CHAPTER XXXIV.

### MEANS OF GRACE.

*Sec. 197. The Mysterious Power of the Means of Grace.*—In the seventeenth chapter we have seen that God is incoercible. Liberty or absolute freedom from all restraint is involved in the omnipotence of God. Whatever he does for us, therefore, is done as a matter of grace or favor—a truth taught by the apothegm of the apostle Paul: “By the grace of God, I am what I am.”

The Scriptures, however, set forth that there are *means of grace* that may touch the heart of God, and thus influence the Divine volition in our favor. The Psalmist says: “I waited patiently for the Lord, and he inclined unto me and heard my cry.” That is to say patience and prayer were successful means of grace in his case. The Scriptures enumerate many others. In the discussion of faith and love we have pointed out, the general principles involved in all *good work*. It remains for us now to consider in the closing part of this work, more particularly, the details of what God has willed that we should or should not be and do.

We must remember, however, that in the study and practice of those things that may affect the heart of God in our favor, we are dealing with *mystery*; and after we have done the best we can do, matters may occur, that are utterly inexplicable.

But, the Divine Being has created us in his own image. As we may be favorably affected by gracious conduct, we

are bound to hold that the God of our likeness may be similarly influenced.

We may, therefore, say in our hearts, when seeking Divine aid that any given means of grace, in which we may at any time engage tends to secure the favor sought, and in some way does obtain mercy and grace; for Divine liberty is modified by the Divine mercy and grace of God, and it is, therefore, impossible for a seeker of grace to miss it entirely.

*Sec. 198. Two Classes.*—There are two grand divisions of means of grace, viz: *involuntary and voluntary*.

The first relates to infancy. The helplessness of an infant is a means of grace, both with God and man. "Out of the mouths of babes and sucklings, God has ordained strength."

The indescribable attraction that a babe possesses is a Divine endowment, with which its way is paid, without volition on its part.

But in process of time, as man approaches rational existence he becomes endowed with volition and discernment; and power to voluntarily do those things that secure favor; and grows in knowledge more or less rapidly of such matters.

These voluntary means of grace, are properly the subject of systematic treatment, or quasi-codification; and it is the purpose in the remaining chapters of this work to attempt such a task and collect in a systematic and compact form many of the gospel means of grace, both of omission and commission, with such explanation and comment, as will give the writer's understanding of the principles involved.

The test of both faith and love is *obedience*. Without works, *faith* is dead. In fact it is worse than unbelief. For in such cases, we sin against light and knowledge, and as shown in *Sec. 42*, this kind of sin, involves unbelief, at least equivalently, or worse, when viewed from the standpoint of its consequence.

*Love* must also die without works. "He that hath



my commandments and keepeth them, he it is that loveth me."

Our success then, in matters both of faith and love resides in the *will*. We must first believe the truth and then seek grace to will and to do it. "For it is God who worketh in us both to will and to do his good pleasure." (Phil. 2:13.)

Whenever, then, we discover any law governing our physical, mental or spiritual being, we should listen to the voice of conscience, with full confidence that a tender conscience, involving as it does genuine repentance towards God, is a means of Divine grace.

In this connection it should be noticed that as shown in Sec. 215, the *moralist* stands in his own strength, and thus robs God of the glory of his part in the transaction. And, not recognizing his need of Divine grace, he does not do right as a means of favor with God, but for various other reasons; sometimes it is possibly because he loves the right; other times, because it pains him to do wrong; other times, to be seen of men; and still other reasons are sometimes given. But the higher and better motive is to please God and be in harmony with the Divine nature. This motive makes our works greater, more successful and more consonant with the truth. The moralist has a little kingdom of his own. The intelligent Christian has a Divine king to help in time of need.

While, then, the secret of doing good works, is to engage in them as a means of Divine grace, yet on the other hand, as said in the preface to this work: "Whatever one believes to be a means of grace is to him law; for every consideration of expediency requires him to do what he believes to tend to the obtaining of Divine mercy and grace. This codification, therefore, is obligatory upon its compiler; but not upon the reader, except in so far as he or she believes it to be sustained by the New Testament."

In furtherance of this thought, it should be remembered, that the kingdom of heaven does not present itself

to its subjects, in a series of criminal statutes, properly speaking. The principles of Christ's kingdom, or constitution of his government are set forth in what is known as the New Testament. This book, however, is not a set of criminal statutes proper, as were the highly penal laws in the ancient Mosaic theocracy. It is rather a quasi-statute book; in that the neglect of its truths, both in this life and in the world to come, involves affliction; and in this respect it is analogous to the criminal statutes of civil government.

The distinction between the Christian system and the Mosaic economy, is that the latter consisted of plainly written statutes and precise penalty, and were based upon the principle of *Lex Talionis*, or the just principle of an eye for an eye and a tooth for a tooth.

While in the Christian system, much of the truth taught is more or less occult, being written and concealed in parables, and otherwise obscured; and requiring study and research and sometimes Divine assistance to understand.

In presenting then this compilation, the writer disclaims law-giving or being a law-maker for others. This is simply a collection of means or grace, which the author believes, from the Scriptures and experience of mankind, it is more or less costly to neglect. It is spoken of as codification, because they tend to secure *sovereign* grace.

It is based on the idea of dealing with the executive phase of the Divine government, where all is grace, rather than the judicial side of the Divine nature.

We should seek Divine grace abundantly; not merely physically but also mentally and spiritually. Christ said to the Jews that sought him after the miracle of the loaves and fishes: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." He does not in this passage seem to condemn them because they sought him on account of the loaves and fishes. But rather his criticism seems to be that their ideas of Divine grace should be limited to their physical

wants. In addition to physical grace he wished them to consider his miraculous power as proof that He was the Son of God and feed their minds and hearts upon Him and his truth. Let us then not hesitate to seek the loaves and fishes. But when temporal grace does come, let it be an incentive to greater love and zeal for the giver of every good and perfect gift.

Finally, we should always remember that we need the *mercy* of God as well as his grace. The Divine plan is that we should *grow* in grace. We need Divine mercy to prosper and accelerate the growth.

## CHAPTER XXXV.

### THE RELATION OF THE WILL TO FAITH AND LOVE AS MANIFESTED IN HOPE.

*Sec. 199. Relation of Faith to the Will.*—While resource is valuable in its effect upon the will, yet it is only available as we lay hold of it by personal knowledge or by faith.

Faith in resource, while it lasts, operates the same as consciousness of resource. Hence lunatics, at times, exhibit a marvellous will-power. In their hallucination, they think they can do more than the facts really warrant them in attempting; and they exhibit extraordinary power, until overcome by superior force; and then they take the other extreme and become exceedingly weak, because the dissolution of their delusion leaves them without any resource.

The well balanced mind, is one that does not over-estimate its resources. When God is a resource, there is no danger of such an over-estimate.

This explains the marvelous will-power of Christ. By faith or personal knowledge, He was aware of the Divine resource at hand. Hence he did not hesitate to say to the leper: "I will; be thou clean."

This faith in Divine resource has developed wonderful will-power, in many of the followers of Christ; commencing with the apostle Paul and coming down to Martin Luther, John Wesley and many eminent divines. How many mighty works have been projected in the name of

Christ! How many colleges, schools and churches! How many missions!

And so generally with the leaders in the development of our Christian civilization—they were men who believed in supernatural resource and their faith energized their wills to engage in great and marvelous works. This was peculiarly characteristic of Washington. His faith in Divine Help was the secret of his fortitude. And the results of his labors have proved so stupendous that he is already canonized as the father of his country; and if he had lived in a mythological age, he would have become an object of worship; for the truth of his life and of all men who believe in Divine resource is stranger than any ancient fiction.

*Sec. 200. The Relation of Utility to Divine Aid.*—There is no limit to Divine resource, if the work attempted is a useful one. Utility is the test in such cases; because it is the test of *love*. And in this connection it should be remembered that a project cannot be considered as useful, if it violates some fundamental principle. This is illustrated where Christ was tempted to cast Himself from the pinnacle of the temple, to prove that He was the Son of God. Now, to establish his Divine Sonship would be useful; but the manner in which the tempter suggested that it should be done was a violation of the principle: "Thou shalt not tempt the Lord thy God." In view of that principle, Christ had no resource, and therefore no *will* to dash Himself upon the rocks.

But, as a rule, we may hope for Divine assistance, in any useful work.

"Let us therefore," says the apostle Paul, "come boldly unto the throne of grace and obtain mercy and find grace to help in time of need."

With such a precious invitation and promise as this, how our wills should be stimulated and our hearts encouraged to good works; being assured that God is not unrighteous to forget our work and labor of love.

*Sec. 201. Relation of Hope to Good Works.*—In this *Part Third* of this work, it is designed to discuss in detail



the matters to which the will should be directed, both of omission and commission. But at this point, it should be observed generally that *hope* is of the essence of all good works. In order to understand this proposition, it should be noted that no work can be called good, reasonable or useful, where there is no expectation of success. And *hope* denotes expectation, with desire for that which is expected. The *expectation* of hope must have and always does have, some evidence that what is desired, is within the bounds of possibility. If what is desired is plainly unattainable, then hope cannot exist.

We thus see that hope is the great energizer of the will. Great hope is great love, reaching forward into the future, with great faith. If either the faith or love is weak, the hope is weak.

The apostle Paul, had a clear realization of the relation of hope to good works. And so in the fifteenth chapter of Romans, in exhorting his followers to glorious and wonderful works, he says: "Now the God of hope fill you with all joy and peace, in believing, that ye may abound in hope, through the power of the Holy Spirit."

In this connection, it should be noted, that all true preaching of the gospel, must address itself to man's three-fold nature: (1) The Intellect. (2) The Will. and (3) The Sensibilities. The first involves questions of faith. The second gives rise to exhortation, which is designed to stimulate the will to action by the power of hope. And the third addresses itself to the proper condition of the heart. Hence the apostle Paul, in describing the successful preacher of the gospel, says: "He that prophesieth, speaketh unto man to edification, and exhortation and comfort."

From this analysis, how important and powerful is the mission of the exhorter, who can intelligently handle the mysterious power of hope, as it relates to incitement of men to action, and as a means of Divine grace.

*Sec. 202. God is of the Essence of all True Hope.*—Our hope must be *reasonable*, or it will be fanatical. That

is to say, it must be well founded. The prospect of success must have a sufficient basis. Now when we remember that our future is entirely in the hands of God, it is manifest that any true hope must have reference to Him. Hence the apostle James says:

“Go to now, ye that say, today or tomorrow we will go into such a city and continue there a year, and buy and sell and get gain;

“Whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

“For that ye ought to say, If the Lord will, we shall live, and do this, or that.”

How important it is, then, that in the construction of a hope in any given case, we should take into account Divine mercy and grace. And considering our need of Divine help, how blessed is the assurance of the Psalmist, that “The Lord taketh pleasure in those that hope in his mercy.”

Considering, then, that Divine mercy and grace is of the essence of any reasonable hope, the apostle Peter says: “Sanctify the Lord God, in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence.”

The power of a merciful and gracious God is a sufficient reason for hope in any useful work. And hope founded upon faith in the existence of a merciful and gracious God, has made many mighty enterprises reasonable and successful, that otherwise would have been fanatical. Where our hope is thus Divinely based, we should be careful to heed the admonition of the apostle Peter, to be gentle and reverent in giving reason of our hope to those who ask it. In all our conversation concerning the attributes of God, especially his mercy and grace, it highly becomes us to be reverent and gentle.

*Sec. 203. Three Phases of Hope.*—(1) One of the pleasant things about hope, is *anticipation*. Hence the

apostle speaks of "*rejoicing in hope.*" The anticipation of the object of desire, brings the imagination into exercise and enables us to enjoy the antedated bliss to come. It is, therefore, well to have some uncompleted project always on hand, so that we may have the pleasure of hope always with us. As fast as one hope is dissolved, another should be formed. Life, without hope, is barren, dull and uninteresting. The apostle Paul understood this when he said "We are saved by hope."

(2) *Realization* of hope is also a source of enjoyment. The hope is dissolved or lost in fruition. But, we have the delight of victory. Thanks be to God, who giveth us the victory, is the language of the devout Christian, in such cases.

(3) But *disappointment* of hope sometimes occurs. Otherwise it would not be hope. For the element of uncertainty is of the essence of hope proper. When the element of uncertainty is eliminated from the anticipation of a desired human event, the status of the soul is that of quasi-hope, rather than hope proper. The reason it is called quasi-hope, is that it has some of the qualities of hope, viz: desire and expectation. And the heart, being freed from doubt in such case, the word *trust* is the proper term to describe its condition. For instance: A depositor in a solvent bank, who has no doubt that his check will be honored, is in a state of *trust*. But, if for any reason, the credit of the bank is impaired, by a run, or otherwise, the uncertainty involved as to the payment of his check, changes his condition to that of *hope*. The Greek verb "*elpizo*" is sometimes translated in the New Testament "*to hope*" and other times "*to trust*" according to the context. An example of the first kind will be found in Luke 23:8, where it is said that Herod had heard many things of Christ; "and he *hoped* to have seen some miracle done by Him." It is manifest from the context that this expectation in him, did not amount to a moral certainty. On the other hand, in Romans 15:12, in speaking of the reign of Christ over the Gentile world, it is said: "In Him

shall the Gentiles *trust*." This is a quotation made by the apostle Paul from the prophet, Isaiah; and an examination of that prophecy (11th chapter) will show that it contemplates, the rest or strong confidence, incident to true trust.

The noun "*elpis*," from which the verb "*elpizo*" is derived, is always translated by the English noun "*hope*;" while the verb "*elpizo*" is generally translated by the verb "*to trust*." The reason of this is plain. The act of trusting, or placing a matter in trust, takes place in the present; and ordinarily the one creating the trust is in a state of strong confidence, in the trustee. But the result of the trust, being frequently a matter subject to many future contingencies, the word "*hope*," more accurately defines the attitude of the soul, in such cases.

It is the privilege of the Christian to enter into a state of trust or strong confidence, that generally speaking, he will be the recipient of grace, mercy, glory and blessedness, both in this life and in the life to come. But in this life, we are "*subjected unto hope*," as to any specific future event.

The apostle Paul exhibited both phases of this question. "I have," said he, "fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Now it is manifest that the apostle, at the time he wrote this passage was in a state of unswerving confidence that a glorious future was before him, in the life to come, with those that love Christ. But in this life he was left to exercise hope as to many matters of detail; plowing in hope as he calls it; sometimes remarkably successful; sometimes disappointed; but never losing his hope: "Troubled on every side, yet not distressed; *perplexed but not in despair*; persecuted, but not forsaken; cast down but not destroyed."

So that the Greek word "*elpis*" may be considered as

a generic term denoting hope, trust, confidence, expectation, according to the context.

This view of hope, however, does not involve doubt of God's word. It is rather based upon the idea that in this post-apostolic age, we are not favored with specific promises, made specifically to us, as in the two previous ages of scriptural formation. As elsewhere shown, in this post-apostolic age, we only have the benefit of the principles involved in all the examples of Divine dealings in the two previous ages; and, therefore, being without promises made specifically to us, we are necessarily remanded to hope, instead of the absolute assurance, that Peter should have had, when Christ commanded him to come to Him on the water. That is to say, in our age, we must act along the line of general principles; such as we may be able to deduce from the spirit of the Scriptures. And hence when we propose some specific work, in some respect we may not be in harmony with the Divine will; and a project originated by us must certainly stand upon a different footing from the projects that God originated or commanded in the apostolic and pre-apostolic ages.

In our age of hope, however, greater works are being done than in the two previous ages; for we have the light of all the past to guide us in the formation of our projects.

But the holy men of old, were compelled to act from a much narrower standpoint; having only the specific promise or command, adapted to the specific case; and hence they acted oftentimes, unfaithfully and unreasonably in their dealings with God. We can profit by their mistakes; and by taking a general survey of the dealings of God with men, as recorded in his word, we may learn what is pleasing to God and engage in any good work; with great hope of success, through Divine grace.

But in all our projects, God's will may sometimes differ from our will; and we should, therefore, understand, that on account of our shortness of vision and liability to miss some or all of the principles involved, and for other



reasons involved in the mystery of God, our specific expectations are liable to be disappointed and yet we may rejoice in believing that God in his own way and time, will do more for us, than we ask or think.

So that, whether any given hope is dissolved by realization on the one hand or disappointment on the other hand, we may still rejoice, knowing with the apostle Paul, how to abound and how to be abased. The secret of avoiding rebellion and discontent, where hope is disappointed, is to *submit* (See Sec. 163) to the Divine will, form a new hope and go ahead. Hope is a mighty means of grace in connection with any good work, in which we may engage, and we should study to properly exercise it. Otherwise we may fall into despair, unbelief and death. In fact hope seems to be the only possible basis upon which finiteness can associate with infinity. It is natural for us to desire that the power of God should be exercised in our behalf and it is natural for us to seek it and form projects with reference to it. God, by virtue of his omniscience, knows all these desires, efforts and purposes. He cannot be coerced; and yet He is inclined to help us in proper cases. Hope, then, is the only proper spirit that we should entertain in such matters as far as they relate to any definite temporal project; except as to matters promised generally to mankind, upon compliance with the conditions described in the Divine word. But in all such cases, as above suggested, there will be found ample room, for the exercise of the quality of hope. Our trust in these general promises of God, is the trunk of the tree. Out of this trunk, hope branches and blossoms; putting forth many buds of promise; many of which are realized by fruitage; and on the other hand many are nipped in the bud. As the twigs and branches are related to the trunk, so hope, in its application to our temporal affairs, is related to our confidence in the general promises of God.

In this connection let us note the difference between the hope of the hypocrite, and a genuine Christian. In the

book of Job, (8:13-14,) it is said: "The hypocrite's hope shall perish." And Proverbs 11:7, is to the same effect. The Christian's hope, on the contrary, never fails. It may be disappointed. But by submission to the Divine will in such cases, we come off more than conqueror; for we are bound to assume that the will of infinite wisdom is better than the projects of finite intelligence. (See Sec. 236.)

*Sec. 204. Hope Illustrated by the Case of Abraham.*—In Romans 4:18, we are told that Abraham "against hope, believed in hope." The Greek phrase "*epi elpidi*," should be translated *unto hope*, instead of "*in hope*."

The meaning of the text seems to be that notwithstanding, from the standpoint of nature, all the circumstances militated against hope, yet Abraham, in view of the Divine promise, believed *unto hope*. That is, he had sufficient faith in God to enable him to construct a hope in the given case.

The promise referred to, was to make Abraham, the father of many nations. And it is manifest that Abraham had no doubt of the fulfillment of the promise. But hope as we have seen, involves more or less uncertainty. How then, did hope arise, in this case? In reply to this question, it should be observed that the promise was indefinite as to the time *when*, place *where*, and *person* through whom, this mighty posterity should be developed. So that, in all these respects, there was ample room for the exercise of hope.

Also, the subsequent promise that a son should be born to him and his wife, notwithstanding they had been for some time in the sterility of old age, gave ample scope for the exercise of hope. It is probable that the time of the coming of the promised heir was a matter of much speculation on the part of the venerable pair; and hope possibly was disappointed more than once. But it was no doubt renewed out of their desire for offspring and their faith in the Divine promise. And finally hope

triumphed and the promise was realized in the birth of Isaac.

But, in this very son, Abraham was called upon to pass through a still further and more severe test of his hope. For, after the promise, "*in Isaac shall thy seed be called,*" he received the Divine command to offer up that son as a sacrifice to God. In that strange ordeal, how Abraham's hope must have begun at once to work! The promise of God, that through Isaac, he would be the father of many nations, followed by this strange command, must have filled him with expectation, that something wonderful would happen, in relation to this sacrifice. He seems to have thought that God might furnish a substitute. For when his little son asked him, "Where is the lamb for the burnt offering?" he replied, "My son, God will provide himself a lamb for the burnt offering." On the other hand the apostle Paul informs us, that he considered the possibility that God might raise his son from the dead—"accounting that God was able to raise him from the dead." He may also have considered the question, whether another son, by birth or adoption, might not be an equivalent fulfillment of the Divine promise.

But, be these matters as they may, it is manifest that there was abundant reason for the exercise of hope that God would spare that child of promise. And his hoping in Divine resource, where there was no hope from a human standpoint, brought him a great victory, for a ram seems to have been providentially provided and the whole transaction, including the sacrifice of the animal and the deliverance of Isaac from his impending death was utilized to prefigure the sacrifice and resurrection of Christ.

These cases are only given to illustrate the general proposition, that many of the scriptural promises are not given, to exclude the exercise of the quality of hope. But many of them are very prolific of hope. For they are so constructed, as to be in some respects indefinite, and leave ample room for the exercise of the qualities of hope, waiting and patience.

*Sec. 205. Hope is of the Essence of True Prayer.*—The foregoing considerations reveal to us the nature of prayer, or at least, throw light upon its philosophy.

True prayer involves desire for a specific mercy and grace from God; with expectation of it, because it seems reasonable. And in addition to this, there is a state of submission to the dispensation of Divine providence, in sometimes modifying or denying our specific requests. And withal there is confidence that in some way God is doing and will do for us as much or more than we ask or think.

We thus see that hope is of the essence of all true prayer; for it involves desire, with expectation of realization; and hence prayer is exaltation, rather than humiliation; for, as we have seen where there is no hope, there is no life.

*Sec. 206. The Relation of Hope to Disease.*—In coming then to God for healing of disease, either of body or mind, we should come to him in hope; and in giving a name to the procedure, or condition involved, it should be called the *hope cure*, rather than "*faith cure*."

"*Faith is the substance of things hoped for.*" That is, faith is the foundation of hope. But it is not all of it. Hence the process cannot be called faith cure, unless a part is put for the whole. The true, full and complete attitude of the soul, in seeking relief is most appropriately expressed by the word *hope*. For it involves faith, love and expectation, and thus brings into action man's three-fold nature, the intellect, the sensibilities, and the will.

We thus see the untenableness of the doctrine, that we must believe that a specific result will occur, before we are justified in praying for it, or in directing the energy of hope towards it. For, as above seen, uncertainty is of the essence of hope. "Hope," says the apostle Paul, "that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it." That is to say, whenever a future event becomes a matter of either an

absolute or moral certainty, then hope is no longer predicable of it.

We should then, not hesitate to direct the energy of hope toward the healing of disease and affliction; remembering always to found the hope, in the mercy and grace of God, through the shed blood and broken body of Christ. In many cases, the most startling specific fruition will result. And where the hope is disappointed, something greater and better than the thing hoped for, will come to us, if we patiently submit and wait for such mercy and grace, as God may be willing to bestow.



## CHAPTER XXXVI.

### BAPTISM AND REPENTANCE.

*Sec. 207. Baptism, a Means of Grace.*—The first public act at the beginning of the ministry of Christ was his submission to the ordinance of baptism. After his disciples were selected, they baptized the converts, a work that Christ seems to have delegated to them; for it is recorded in the fourth chapter of John that “Jesus Himself baptized not, but his disciples did.”

The final commission as recorded in the last chapter of Matthew was: “Go and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Spirit.”

On the day of Pentecost, the apostle Peter preached: “Repent and be baptized, everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.”

Three thousand were converted and baptized on that day. Subsequently, when Cornelius and his household were converted, they were baptised, and so was the apostle Paul on his conversion. And he in turn baptized Crispus and Gaius and the household of Stephanus. In view of such examples and Scriptures as these and many more that might be cited, there can be no doubt that baptism holds an important place in the Christian system.

The philosophy of baptism may be briefly summed up in a general way, under four heads, as follows: (1) It is a test of submission to the Divine will. (2) It is a pronounced method of confessing Christ before men. (3) It

symbolizes and commemorates the burial and resurrection of Christ; and thus supplements the Lord's Supper which is a symbolical memorial of the crucifixion. (4) It also symbolizes the baptism of the Holy Spirit, and cleansing or washing away of sin.

It cannot be claimed that imposition of hands, baptism or the eucharist are of the essence of Christianity. And the reason for this position is, that love is the fulfilling of the law. It is the circulating medium with which every obligation may be discharged. And if we love God and man, we need have no fear as to our acceptance with God, even if we should fail to understand and practice the symbols and ordinances.

It is sufficient for alathiastic purposes to hold that the observance of these ordinances is an important means of grace, and those who engage in them with the spirit and the understanding are blest, as a general rule with health and prosperity. They are all godly practices, and godliness is profitable, having a promise of the life that now is and the life to come.

Let us, however, beware of engaging in this service for merely the loaves and fishes. Our object should be the glory of God, and the promotion of Christianity. Our prosperity should be the *incident*, and not the main purpose.

*Sec. 208. The Mode of Baptism.*—There can be no doubt that the Greek word *baptisma* is a generic term, embracing all forms of baptism. The details of any specific instance of baptism, in the New Testament are not given. It can not, therefore, be determined, with certainty, what precise method was employed in any given case.

But uses of the word in other relations are found, which will show its generic nature, and applicability to the three forms. An instance of each kind is here given, as follows:

(1) *Immersion.* Luke 16:24. "Send Lazarus that he may *dip* (*bapto*) the tip of his finger in water and cool my tongue."

(2) *Sprinkling*. Daniel 4:33. "His body was wet (*bapto*) with the dew of heaven."

(3) *Pouring*. 1 Cor. 1-2. Psalms 77: 17. "Our fathers were under the cloud, and all passed through the sea; and were all baptized (*baptizo*) unto Moses, in the cloud and in the sea." "The clouds poured out water."

While, therefore, the primary meaning of *baptism* involves the idea of immersion, yet it is also applied to sprinkling or pouring, apparently upon the principle of *enallage*, or putting a part for the whole, as explained in Sec. 37. An illustration of this important principle of construction in Greek literature, will be found in the quasi-baptism, known as washing of feet, a solitary instance of which is recorded in the thirteenth chapter of John.

On that occasion, Christ seems to have had in mind the spiritual cleansing, symbolized by the physical washing; and while this humble duty was a necessity for physical purposes, yet he would not have them forget the spiritual lesson involved in the act. And hence when Peter refused to have his feet washed, Christ answered, "If I wash thee not, thou hast no part with me."

Peter not understanding the purpose of his master, then took the other extreme, and desired him to wash, not only his feet, but his hands and head.

Christ replied: "He that is washed, needeth not save to wash his feet, but is *clean every whit*."

Thus by putting a part for the whole, the spiritual significance was subserved, notwithstanding, only a small part of the body was washed.

So in baptism proper, sprinkling and pouring, grow out of immersion, as parts of the whole. And thus we have but the "*one baptism*"—a triune system, having possible reference to the one God, manifested in the Divine Trinity, after which all things are so mysteriously modeled.

While, therefore, it is probable from the etymology of the word, that where the circumstances were favorable, immersion was the favorite method in the early church,

yet it would be hypercritical to deny that upon the principle of putting a part for the whole, sprinkling and pouring are equally acceptable; especially where through inclemency of weather or other reasons, immersion is not convenient.

In cannot, however, be doubted that during the season when the water of a running stream is tepid, the bottom sandy, the banks green with verdure, and groves rich with foliage, immersion, in the presence of the entire church, properly conducted, is of great value. If the distance to the stream is considerable, a "basket meeting" in connection with the ordinance will often be found useful. A few such occasions during the milder months, will revive a church for a whole year. A private immersion loses much of its significance and power. The public confession and sacredness of the scene are of chief importance, so far as the effect upon the church is concerned.

*Sec. 209. Repentance.*—Math. 4:17, Luke, 13:5. "Jesus began to preach and to say, 'Repent for the Kingdom of Heaven is at hand.'" "Except ye repent, ye shall all likewise perish."

On the day of Pentecost, Peter preached the same doctrine: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

The apostle Paul also preached, "Repentance toward God and faith in our Lord Jesus Christ."

Such texts as these show that the importance of repentance cannot be over-estimated. This will more fully appear, as we proceed in an investigation of the meaning of the word.

The Greek *metanoia*, literally denotes the "*beyond knowledge.*" It involves a looking out beyond the material or visible, to the spiritual or invisible.

Materialism is the necessary creed of those, who have no knowledge of spiritual things. Faith in Christ is the only proper avenue to the "beyond knowledge;" for without confidence in him the world is shut off from needful

knowledge of the Divine Spirit. Hence when the apostle Paul coupled faith and repentance together he exhibited a knowledge of the profoundest philosophy.

Repentance then may be defined to be the acknowledging of the truth concerning God. This seems to be the idea in the second epistle to Timothy in teaching that we must be patient and gentle, in instructing those that oppose the truth; "if God, peradventure will give them repentance to the acknowledging of the truth."

There is and can be no other road to the God of truth, than a frank acknowledgement of the truth.

This perception of the Divine excellence, and our sinfulness or lack of harmony with the Divine truth, is repentance; and it usually has, as an adjunct, one of three forms of sorrow, viz: Compunction, contrition or remorse, according to the nature and gravity of the offence.

We speak of *troublesome* compunctions; the *pangs* of contrition and *gnawings* of remorse. These are not essential parts of repentance, and yet are not easily separated from it, being so naturally incident to it.

In this connection let us note the distinction drawn by the apostle Paul, between what he calls godly sorrow, and sorrow of the world or mere regret that we have been found out.

Materialists have this sorrow of the world, and even some animals seem to act sneakingly or ashamed when detected.

This sorrow of the world, however, does not tend to reform a man, but only to deeper hypocrisy and greater effort to prevent detection; and this, says the apostle, "worketh death." But, in contrast with this, he describes the result of godly sorrow, as follows:

"Godly sorrow worketh repentance unto salvation, not to be regretted; but the sorrow of the world worketh death.

"For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what apology, yea, what indignation, yea, what fear,



yea, what vehement desire, yea, what zeal, yea, what justice."

This is a remarkable list of the things incident to repentance, and deserves to be closely studied.

(1) *Carefulness*.—The sting of conscience causes us to avoid sin. We become cautious, watchful, prudent. We learn the folly of neglecting the truth. It hurts to do wrong, and we pray God to keep us from falling.

(2) *Apology*.—A genuine Christian is always ready to apologize for an injury to another; and chiefly so, because he does not wish to dishonor the cause of Christ.

An apology consists, either in explanatory matters offered in vindication, or frank acknowledgement of wrong, as the case may be. This is a most excellent spirit and a marked characteristic of the true gentleman.

(3) *Indignation*.—The emotion here referred to, is that feeling of contempt that sometimes arise in our hearts on account of our sins. It seems to be a mixture of shame, grief, wrath at one's self and a sense of dishonor. When we lose this spirit, we are apt to be characterized by recklessness, impudence or effrontery.

(4) *Fear*.—This is one of the natural results of sin. The consciousness of guilt makes us afraid of God. This fear is a very afflicting emotion; for as seen in Sec. 138 "fear hath torment."

The only remedy for it, is the perfect love that casteth out fear. But an ounce of prevention is worth a pound of cure. Hence the better way is to forsake sin, that produces the fear. Perfect love implies obedience to the truth; and this a repentant spirit seeks to do, and thus avoid the fear of a righteous God. This is one way. The other way is to destroy the conscience, or spirit of repentance—the chief thing that distinguishes man from beast.

(5) *Vehement Desire*.—The repentant soul longs for the forgiveness, peace, help and favor of God. It abhors sin and cleaves to that which is good. This hungering and thirsting after righteousness is sometimes so intense,

as to be compared to the longing of the chased hart for the water brooks.

(6) *Zeal*.—"As many as I love, I rebuke and chasten; be zealous therefore and repent."

There are two reasons for ardency in Christian work: (1) When we are busy with good works, we are safer from temptation. Idleness begets mischief. (2) But the better reason, is our love for Christ, who gave himself for us. As he loved us, so ought we to love and help one another. Hence the apostle Paul says: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

(7) *Justice*.—As a climax of the work of repentance, it develops in us a sense of justice. Unless we are just, we can not be "convinced of sin, of righteousness, and of judgment to come."

When the awful fact of the eternal and inexorable justice of God, is received by faith, how gladly do we turn to the cross of Christ, and contemplate that mysterious paradox, that vindicates Divine justice, while at the same time mercifully saving us from it.

How gloomy would be the work of the preacher of repentance if he could not at the same time preach faith in a risen Savior. Repentance towards God and faith in Christ is a most glorious gospel, shining brighter and brighter the more its philosophy is understood.

## CHAPTER XXXVII.

### PRINCIPLES DEVELOPED IN THE TEMPTATION OF CHRIST IN THE WILDERNESS.

*Sec. 210. A Conflict With False Religion.*—There are three states—one of which we must occupy—concerning religion: (1) Irreligion; (2) True Religion; or (3) False Religion. If we miss true religion, we must fall either into irreligion, or false religion.

The mysterious power that tempted Christ in the wilderness seems to have realized that it was useless to assail him, in the direction of irreligion. For he had just heard a voice from heaven, saying: “This is my beloved Son, in whom I am well pleased.” Christ could never cease to be a religious being, after such an experience. And so it was with the apostle Paul, when a voice from heaven converted him. The religious nature of a man cannot be destroyed, who has passed through such an experimental knowledge of God.

The only mode of attack, therefore, in such cases, is along the line of false religion. So Christ was called upon to encounter a mysterious assault of this kind, in three forms, which we will consider in their order.

*Sec. 211. Trusting God.*—“And when the tempter came to him, he said: ‘If thou be the Son of God, command that these stones be made bread.’” As much as to say that a voice had declared him to be the Son of God; which he had accepted as the voice of God. Now if this voice has told the truth and you are really the Son of God, and consequently Divine power resides in you, command

that these stones be made bread. It will thus be seen that this was an assault upon his faith in his own Divinity. The expression, "if thou be the Son of God," plainly brings in issue that fact.

Christ saw that this was the same form of temptation, to which the children of Israel yielded, in the wilderness. When they became hungry and thirsty, they doubted their Divine mission and said: "*Is the Lord among us?*" God, however, furnished them food and water in a miraculous manner; and Moses in an address to the people explained the reason of it as follows: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that *man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord doth man live.*"

Christ perceived that the tempter was taking advantage of his hunger to tempt him in the same way to doubt the presence and integrity of God. And so he defended himself by the written word of God. "It is written," He said, "that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As much as to say that this is the kind of temptation that caused God to demonstrate the dependence of man upon Him, and his power to provide for him.

Christ seems to have quoted this text more to indicate the similarity of the two temptations, than to dispute the propriety of the exercise of his miraculous power in time of need. The miracle of the loaves and fishes, and of the coin in the fish, shows that he could exercise his power in proper cases. But the doubt "if thou be the Son of God," caught his attentive ear. He would not harbor that question. It was settled. He thus escaped the pit of unbelief and distrust into which the hungry and thirsty chil-

dren of Israel fell, when they said: "Is the Lord among us?"

The fact, however, that man needs the Divine blessing upon his food, is no reason why none should be prepared, either by natural or miraculous means. And, while possibly, Christ had no bread with him in the wilderness, yet no doubt there was an abundance of wild game and fruit, and there was no need to miraculously make bread. The only real reason, therefore, the tempter assigned for Him to make bread was to ascertain whether Divine power actually resided in Him. And perceiving the unbelief involved, Christ defeated it, by a reminder of the provocation and ruin in the wilderness.

The mere quoting on the part of Christ of this text, growing out of the controversy between God and that distrustful people, was as much as to say that the tempter had slaughtered that people, and caused them to perish in the wilderness through this form of unbelief. But now on the contrary, let there be a great triumph of the truth through the lessons born of their defeat and ruin. God has thus set us a great example. In *Part First* of this work, we have seen that there is no room to doubt that God has spoken to us in the Scriptures. But whether or not we will trust him is a matter largely under the control of our own *wills*. Let us beware of making God a liar. Christ heard him speak. He would not doubt the truth of what He said. And now we admit that He speaks to us in his word. Neither should we doubt the integrity of that word. "Remember Lot's wife." Thus at the threshold of Christ's ministry, we are met with the duty of trusting God. We can do this, if we seek the decision of character that Christ evinced in repelling this subtle temptation to unbelief. Man has the will-power, if he will exercise it to crush out all unbelief, or distrust of the integrity of the Divine word. "*If thou be the Son of God,*" should no longer be an open question; for God has said: "This is my beloved Son in whom I am well pleased." The case no longer admits of any "if" about the matter. The man



that the tempter defeats on this point is very weak indeed.

*Sec. 212. Rightly Dividing the Word.*—Having failed to distill distrust into the heart of Christ, the next effort of the tempter was to trip Him into perversion of the word of the God He loved and trusted; and thus deprive Him of the benefit of Divine truth and compass his ruin—distortion of the Scriptures, being as we have seen, a very common form of destruction. Hence the tempter says; “If thou be the son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”

Christ had already, as we have seen in the last section, repelled unbelief; and hence he passes that same question involved in this second temptation and replies at once to the distortion of the Divine word on the part of the tempter. He resorted to comparative bibliology. He set one text over against another, and thus brought out the truth. “It is written,” He said, “Thou shalt not tempt the Lord thy God.” That is to say, it was true that God had given his angels charge concerning him. But it is an eternal law of the Divine kingdom, that man should not tempt God. To wantonly cast himself down from the pinnacle, would be doing that very thing. Utility is the test of love. There could be no utility in dashing himself down on the stones beneath. And hence it would not be in harmony with the Divine nature, to make such an exhibition of himself. He was thus saved from the deplorable form of false religion that arises from perversion of the Divine word. How much false religion there is in the world from this source! Who can understand his errors?

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

*Sec. 213. True Worship.*—Having both failed to destroy the faith of Christ and to deceive him, the tempter tried his last great resource of *bribery*, as follows:

“ Again the diabolos taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

“ And saith unto him, ‘ All these things will I give unto thee, if thou wilt fall down and worship me.’

“ Then said Jesus unto him, ‘ Get thee hence Satan; for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve.’

“ Then the devil leaveth him, and behold angels came and ministered unto him.”

It seems wonderful that a suggestion could enter the mind of such an exalted being as Christ, to worship the *diabolos*. Yet when we remember that nearly the whole world at that time, worshiped most diabolical gods, and all pagan and heathen nations do so now, it is no wonder that this unseen power, that works in the hearts of so many votaries, should seek a lodgement in the heart of Christ, by all means, both fair and foul. If the powers of darkness could have tripped him up in this intellectual contest in regard to religious truth, they would have been entitled *de jure* to this world, as their legitimate prey. For he was the only hope of true religion; and if he had fallen, that would have been the end of it on this planet. But to seek to corrupt him by offering him the kingdoms of this world, was an exhibition of unparalleled fraud. It is the glory of Christianity that its founder refused to sacrifice his church for secular advantage. But by patience, He will both save his church and also receive what He might have more speedily procured by abandoning the worship of the true God.

The prophetic time is not far distant, and even now is, when “ the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever.”

Christianity is conquering the kingdoms of this world, through the leavening power of true religion, and not by the sacrifice of it. The *diabolos* has had his day! Six thousand years of rapine and bloodshed! Days of wrath!

But the tenancy of diabolism in the kingdoms of this world is nearing its end. This world is the heritage of the true worshipers of God. They are his children, and joint heirs with Jesus Christ; who stood every test and bought it for us with his own gashed and quivering flesh, and red blood flowing, beneath the murderous force of the crucifiers' spike. And there can be no doubt that the time will be, when a holy consecrated people will praise God, from every valley and hill, every nook and corner and plain of this earth; and all shall know the Lord, from the least unto the greatest. Even now a heavenly voice is speaking to us by the signs of the times, saying: "Now is come salvation, and the kingdom of our God, and the power of his Christ."

By fidelity, patience and sacrifice of himself, Christ is gaining, through his church, what we would have lost, if he had accepted the bribe in the hour of that mysterious conflict in his soul, between true and false religion. Bless God! The true light is shining now! The harbinger of glory near!

*Sec. 214. The Necessity of the Divine Armor.*—"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

One of the principle features of this armor, as shown in the context, is the sword of the spirit, which is the word of God.

In the temptation in the wilderness, Christ has set us an example of the use of this sword. In each case he says: "*It is written.*" And all through his ministry, he constantly appealed to the written word of God; and thus saved himself from religious error. In his skillful hands, the word of God was a glittering sword, divinely whetted. And if we would be like Him, we must also learn to say, "*It is written.*" What God has written, through chosen

agents, under the power of the Holy Spirit, cannot be gainsaid. It is truth. It may be perverted; but not disputed.

In the first temptation, the use of this sword made Christ *strong* in the faith that God is true. In the second temptation the use of this sword enabled Him to *settle* the meaning of the Divine word. Then came the final temptation to test his *stability*. Would he obey the truth? In this contest He needed not only the sword of the spirit, but the whole armor of God. That is to say, in addition to a knowledge of the truth, he must *practice it*. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all to stand.

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God;

"Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints."

We have in this figure, the great fundamental principles of the gospel set forth. If we do them, we will prosper. If we would be saved from Bright's disease, let us have our "loins girt about with truth." That is, believe the truth, love the truth and do the truth. If we would avoid diseases of the heart, liver, lungs and stomach, let us put on the *breastplate of righteousness*. That is the righteousness of God, which is by faith in Jesus Christ, through his blood atoning for our past sins, and fruit bearing, *in the present*, worthy of such a faith. If we would be saved from the gout, let us have our "feet shod with the preparation of the gospel of peace." The path of wisdom is the path of peace. "How beauti-

ful are the feet of them, that preach the gospel of peace." Let us then be at peace with God and man, and live.

But above all take the "shield of faith." God is this shield. He said unto Abraham: "Fear not: I am thy shield, and thy exceeding great reward." He promises to be a wall of fire round about us. We lay hold of this protecting power by faith in the power of Jesus Christ to defend and save us; working of course through the omnipresent spirit, that manifested itself in Him. The apostle represents that a faith of this kind is able to quench the "fiery darts" of the mysterious force, whether visible or invisible, known as wickedness or cruelty. God is able to save us from both mental and physical anguish, if we believe in his power to do so. And if He calls upon us to pass through affliction, He will at least honor faith in his power to save, by giving us a power of endurance, that will bring us off more than conquerors.

Finally, if we would escape or mitigate, diseases of the head, let us take the "helmet of salvation." This helmet is explained in the first epistle to the Thessalonians to be the "hope of salvation." The man whose hope of future glory, comfort and prosperity, is founded in the mercy and power of God to save, has a head gear that *adversity* cannot pierce. He has the spirit of prayer, supplication and submission; and against such an armor, the shafts of despair are futile. In the consideration of this armor, it must be admitted that a superficial view might incline one to think that it related to the preservation of the spirit; but not of the body. This view, however, seems to be an undue limitation of the scope and power of this passage. The assault upon our great leader in the wilderness was made both through the flesh and the spirit. And we may have at least a measure of his power that he exhibited in defending himself. And in the fifth chapter of first Thessalonians, the apostle Paul prays: "And the very God of peace sanctify you wholly and your whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ." It is true that the sacred writers do



not treat as much upon the subject of preserving the body, as they do of the spirit; for the latter is eternal and immensely more important than the body which is temporal. But still the salvation of the body is certainly involved in the practice and precepts of Christ and his apostles.

This doctrine, however, is subject to one possible modification. As already suggested, there is an unfathomable mystery in the mission of suffering. All affliction is not due to sin. Christ teaches this in the case of the man who was born blind, that God might be glorified, and not on account of the sins of himself or his parents. So that when we have done the best we can in all matters, both spiritual and physical, we are still in the hands of God, subject to his will and dependent upon his mercy. As the strongest house may sometimes go down beneath the power of those great natural mysteries, the cyclone or earthquake, so fortify ourselves, as best we may, we are not absolutely secure against the mystery of disease; and certainly cannot escape the still greater mystery of death; or more properly speaking the dissolution of our earthly tabernacle.

But as a general rule, there can be no doubt that peace, prosperity, health and comfort will attend our earthly sojourn, if we are imbued with the spirit of the gospel.

If we are true to its principles, the angels will minister unto us, as they did to Christ, at the end of his conflict; and he is neither a wise teacher nor learned physician, who leaves out of view the importance and value of this angelic ministration, not only in its relation to the soul and spirit, but also to the body.

## CHAPTER XXXVIII.

### THE SERMON ON THE MOUNT.

#### THE FIFTH CHAPTER OF MATTHEW.

#### THE PHILOSOPHY OF THE BEATITUDES.

*Sec. 215. Humility.*—“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” This text has already been considered in Sec. 122; but some further considerations should be adduced.

The first step in coming to God, is to recognize our dependence upon Him. If we do not need Him, it is foolish to seek his assistance. It follows, therefore, that those who possess the Divine kingdom, are poor in spirit. They have awakened to a knowledge of the existence of God, along the line of human need. The Divine Being has generally revealed himself to man as a helper. And he hides himself from us, as long as we think we can stand alone. But when our finite resource fails us, then it is that the mighty empire of God begins to dawn upon our vision, and we become possessed of the secret of his presence.

When Hagar cast her son under the shrub, and sat down a good way off, that she might not see him die of thirst, God intervened by his angel, and revealed to her a well of water, and thus saved both the mother and the child.

And so it has been throughout all human history, acquaintance with God has often begun in poverty of spirit. "When I am weak" says the apostle Paul, "then I am strong." "My grace" says Christ "is made perfect in weakness."

In this connection we ought to especially study and observe the apostolic injunction: "I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." The man that is "wise in his own conceit:" *i. e.* has such overweening confidence in his own judgment that he will consult neither God nor man, presents a case more hopeless than that of a fool, who has sense enough to acknowledge his folly. (Proverbs 26:12. Romans 12:16.) When one finds himself thinking about his own goodness, wisdom or power, it is wise to change the subject, and think of the goodness, wisdom and power of God. And if he loves his Redeemer as much or more than himself, it is not difficult to make the change; for we naturally think about that which we love the most. "Out of the abundance of the heart, the mouth speaketh."

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth."

True humility, however, does not consist in a bowed head, cast down countenance, nor abjectness of spirit.

Children in a rich household are not cast down by their dependence. They rather partake of the glory of the family.

So there is nothing more conducive to self-respect than the regeneration that introduces us to the unsearchable riches of the Divine Father. We are dependent, yet

richer than the scion of the noblest family. We are exalted but not proud.

Our dependence and glory, as we enter into the secret of Divine existence is most eloquently set forth in the ninety-first Psalm, as follows:

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.

"I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust.

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with his feathers, and under his wings shall thou trust; his truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.

"Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

The sense of dependence upon God is one of the distinguishing features, between a Christian and the pharisee or moralist. The pharisees "Trusted in themselves that they were righteous" (Luke 18:10-12.) The pharisee that thanked God that he was not as other men seems to have thought that in his original make-up, he was essentially righteous, and exhibited no consciousness of need of daily grace. The apostle Paul prior to his conversion from phariseeism was "Touching the righteousness which is in the law blameless." But he tells us he was self sufficient in his morality. The idea of his daily dependence upon God did not enter his mind. But after his conversion, he took Christ by faith into partnership in all his righteousness and in all his daily life, (Phil. 3:9,) realizing that he

could "do all things through Christ, who strengtheneth me."

The recognition of his weakness on the one hand and the power of Christ on the other hand was a means of grace with God, who enabled him to do works of righteousness far great than in the days when he was Saul the pharisee. The change in his condition by his conversion is a practical illustration of the meaning of Christ's words (Math. 5:20): "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

As seen in Sec. 198, Saul the moralist was a little king. But how great is the name of Paul! What an empire he has received in the hearts of men through Christ! And as the years come and go how he will shine as the brightness of the firmament and as the stars forever and ever!

*Sec. 216. Mourning.*—Affliction causes us to seek a physician. Sometimes our malady is beyond human ken. But through the mystery of regeneration, we awake to the existence of our Father who art in heaven. In our mourning we turn to Him. So Christ in the natural order of Christian experience says: "Blessed are they that mourn; for they shall be comforted."

As seen in the last section, God reveals himself to us in time of need. And as we attain to Him through tribulation, the first thing that naturally arises is to comfort us in our affliction. Hence the Scriptures say: "Comfort ye, comfort ye, my people." "The spirit of the Lord is upon me \* \* \* to comfort all that mourn; \* \* \* to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." We thus see the philosophy in the arrangement of the beatitudes. They occur in their natural order. First, the dependent child is born, and then God comforts him, "as one whom his mother comforteth."

It follows that it is wise to mourn in affliction; and await the promised comfort; which is sure to come, if the



mourner, as shown in Sec. 174, addresses his mind to the tranquilization of his spirit.

Many, however, miss this great truth, and pass into the outer darkness, where there is not only wailing, but also gnashing of teeth, and more or less fear, pain and unrest; and as shown in Revelations 16:21, blaspheme God because of their plagues.

How much better it is, in time of affliction to heed the instruction of the apostle James:

“God resisteth the proud, but giveth grace unto the humble.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double minded.

“Be afflicted, and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness.

“Humble yourselves in the sight of the Lord, and he shall lift you up.”

*Sec. 217. Submissiveness.*—The comforting processes of the Holy Spirit come to us, upon conditions. The first that naturally suggests itself is submission to the Divine will. If we are rebellious or unruly, we must suffer, until we abandon our gnashing of teeth, or wrath at the Divine dispensations. Hence the third beatitude, recognizing the necessity of surrender upon our part, as a primary condition of peace, says: “Blessed are the meek for they shall inherit the earth.”

The word *praus*, that is here translated “*meek*,” is very broad in its signification. It is the Greek word for taming a horse or other domestic animals. So when we are brought from a wild or barbarous condition, to a state of civilization, we are *praus*. It denotes the civilized, as contradistinguished from the uncivilized; the gentle and submissive rather than the rude and disobedient.

Such a character inherits not only the earth; but all things; for by *submission* to the Divine will, he acquires

by adoption an interest in that will, as manifested in all things.

And not only so, but the decision to do the will of God, involved in submission, leads to Divine knowledge. Upon this point Jesus said ( John 17:17: ) “ My doctrine is not mine, but his that sent me. If any man will do (*thelo poiein*—wills to do ) his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself.”

Whether this knowledge of God be faith-knowledge or personal knowledge, or both, it is attained by the wonderful power residing in the human will—the decision to obey God.

It is idle for us to acquire knowledge of Divine things, if we are unwilling to do the Divine will. “ It had been better for them,” says the apostle Peter, “ not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them.”

But on the other hand a settled purpose to heed the truth secures from God a revelation of himself. Speaking of such a gentle character, Christ says ( John 14:21-23: ) “ I will love him, and will manifest myself to him. \* \* And my Father will love him, and we will come unto him, and make our abode with him.”

*Sec. 218. Mercifulness.*—We have seen that regeneration is attended with affliction which develops submission; and as a burnt child dreads the fire, we cry out in the language of the jailor ( Acts 16:30: ) “ What must I *do* to be saved?” The answer to this question is given in the next beatitude: “ Blessed are the merciful, for they shall obtain mercy.”

Man in his unregenerate state is not a merciful being. He rather exhibits many of the characteristics of *ferac naturae*; so much so as to cause John Fletcher to say: “ Man is an animal, part beast and part devil.”

On the contrary, in previous sections, we have discussed the value of mercy, and shown how it does and

should pre-eminently characterize our Christian civilization. Its alatiastic advantage is unspeakable. Reader, if you are afflicted, consider whether you are lacking in this respect; for it is the nature of God to be merciful to the merciful.

"The quality of mercy is not strained;  
It droppeth as the gentle rain from heaven, upon the earth beneath.  
It is twice blessed.  
It blesseth him that gives and him that takes.  
It becometh the throned monarch, better than his crown."

*Sec. 219. Holiness.*—"Blessed are the pure in heart, for they shall see God." This beatitude occurs in its natural order; for as shown in *Sec. 82*, only to the merciful is the power given to see and enter upon the highway of holiness.

Having first taught his followers to be merciful, Christ then opens up to them the wonderland of heart purity and with a matchless philosophy, in the arrangement of his discourse, he calls his people to sanctification; well knowing, as shown in *Sec. 76*, that affliction must continue until all filthiness of flesh and spirit is consumed. And in his infinite mercy and compassion, he preaches to the merciful of a holy, spiritual state, where as a general rule health of body and mind reigns, because upon its attainment, the reason for affliction largely disappears. And it is a singular fact that no man does or can receive the truth in respect to holiness, until he becomes merciful. The unmerciful "have eyes to see and see not; and have ears to hear and hear not."

*Sec. 220. Love of Righteousness.*—Having, therefore, determined to do the Divine will, we naturally inquire what that will is. Hence the next beatitude declares: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The will of God is the standard and test of righteousness. For supreme might makes right. Hence this hungering and thirsting after righteousness is simply a desire to know and do the Divine will, born of the sub-

missiveness described in the last section. "My meat" said Christ (John 4:34) "is to do the will of him that sent me and to finish his work."

"*They shall be filled.*" How rich this promise is. They shall have abundant knowledge of the truth. They will never be without some blessed work to do. Their *ennui* is forever gone. They enjoy life. It has a new zest for them. For they taste of the good word of God, and the powers of the world to come; and drink of the waters of life freely. (Heb. 6:5. John 4:14.)

*Sec. 221. Peace.*—When one is called to a religious life, he has no proper peace and quiet until he becomes pure in heart. For, until the sense of holiness supervenes, there is always trouble in the heart of one who believes he is in the presence of a pure God. Having, therefore provided for our sanctification, Christ declares in the next beatitude: "Blessed are the peace-makers, for they shall be called the children of God."

Nearly every text of scripture, relating to peace, is preceded in the context by reference to holiness. In James it is said: "The wisdom that is from above is first pure, then peaceable." In the twelfth chapter of Hebrews we are taught that we are chastened by the Divine Father, "for our profit, that we might be partakers of his holiness." And then, we are instructed to follow peace with all men. In 1 Thessalonians, chapter first, we are told in the seventh verse that "God hath not called us unto uncleanness, but unto holiness." And then in the eleventh verse, we are admonished to "study to be quiet."

In the seventeenth chapter of John, the prayer of Christ reveals to us that sanctification proceeds and is necessary to the *oneness* with God that the disciples of Christ are privileged to enjoy.

In this connection a peculiarity of the Epistle to the Romans should be noticed. It nowhere, in terms treats of the subject of sanctification; but does devote much attention to the subject of our peace with God. But in

no case does the apostle in that epistle teach peace, until he first shows that sin is remitted through the blood of Christ. And we have seen in Sec. 74, that the idea of responsibility for crime is of the essence of the idea of impurity. So that, when the apostle teaches that there is provision for sin through the blood of Christ, he teaches the essence of sanctification and removes all obstacles to our reconciliation and peace with God.

"*They shall be called the children of God.*" Truly they are blessed, who have made their peace with God and man, and lead men to the God of peace and make peace between man and man. "How beautiful are the feet of them, that preach the gospel of peace."

The *Prince of Peace* has ordained that peace shall only prevail where He is worshiped; and that He shall be known through the children of peace; and shall receive all the glory for whatever peace this world may enjoy.

The only song the angels ever sung to human ears, was: "Glory to God in the highest, peace to men of good will." The alathistic value of this Divine peace is of a three-fold character:

(1) It inspires *blamelessness*.—(1 Thes. 5:23.) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

(2) It conduces to *prosperity*.—(Psalms 122:7) "Peace be within thy walls, and prosperity within thy palaces."

(3) It is a remedy for *insomnia*.—(Psalms 4:8) "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

How blessed is the sleep of the man who is peaceful, quiet, tranquil, serene! "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

If one is troubled with sleeplessness, it is a good plan to remember that the chastisement of our peace was upon Christ, and fix the imagination upon his stripes and



wounds. Presently the peace of God will pervade the heart and sweet and refreshing slumber will result.

In this connection the psychological truth should be noted that all trouble of soul originates in troublesome thoughts. When the jaw begins to hang down and the mouth to draw open, troublesome thoughts run riot in the soul and destroy its peace, unless there is a vacant stare, indicating that there is not sufficient life or soul to be troubled. It is, therefore, important to learn to control a current of troublesome thought, by keeping the mouth closed and breathing through the nostrils. When, for instance, one is troubled with thirst for liquor, he will find victory and peace if he will pursue this method.

*Sec. 222. Rejoicing and Gladness.*—In the beginning of his sermon, Christ finds us afflicted and mourning. He proceeds step by step to lead us to happiness, along the path of submission, mercifulness, holiness and peace.

And in the next three paragraphs, He opens up to us an inheritance of joy and gladness.

This is the normal condition of all intelligent Christians. Even in persecution, we are to rejoice. And if we are persecuted for Christ's sake, we should be "exceeding glad."

There is an unavoidable antagonism between the regenerate and the unregenerate. "Offenses must needs be." The one loves gentleness and peace. The other loves fierceness and wrath.

The affliction of believers, resulting from *attrition* with unbelief, should, as shown in Sec. 70 be utilized to develop in the disciples of Christ the qualities of endurance, forbearance and forgiveness of enemies. In the exercise of these qualities, we soon rejoice in consciousness of victory. The apostle Paul records his experience in affliction as follows: "I besought the Lord thrice that it might depart from me. And he said unto me: 'My grace is sufficient for thee; for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory

in my infirmities, that the power of Christ may rest upon me.

“Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.”

And in James, it is said: “My brethern, count it all joy, when ye fall into divers temptation; knowing that the trying of your faith worketh patience. And let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

Persecution, however, or victory over persecution, is not essential to our joy. The children of God can rejoice when there is no persecution.

On the day of Pentecost the converts “continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people.”

In the epistle to the Phillippians, the apostle Paul reiterates “Rejoice in the Lord always; again I say rejoice.”

And in the 107th Psalm, it is said: “O, that men would praise the Lord for his goodness and for his wonderful works to the children of men. And let them sacrifice the sacrifice of thanksgiving and declare his works with rejoicing.”

When we consider this and many other similar texts, there can be no doubt that if we would be healthy in body and mind, we should be joyful in spirit, and get gladness and delight out of life, as the days come and go. Let us then rejoice both in adversity and prosperity. “I have learned,” says the apostle Paul, “in whatsoever state I am, to be content. I know how to be abased, and I know how to abound; everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and suffer need.”

## CHAPTER XXXIX.

### THE FIFTH CHAPTER OF MATTHEW CONTINUED.

#### HOMICIDE—ANGER—DANGEROUS EPITHETS— DANGER OF LITIGATION—DIVORCE— ADULTERY—JUDICIAL OATH.

*Sec. 223. Homicide.*—"Ye have heard that it was said by them of old time: thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, *raca*, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire."

This passage presents for our study, the beginning of Christ's quasi-criminal code. It commences with unjustifiable homicide, the most important offence known to human law. It does not in express terms prohibit such homicide; but it plainly does so by implication; for it passes rapidly from the subject of the danger of criminal homicide, as involved in the Jewish statutes, to the considerations of the dangers of the spiritual state from which homicide springs.

There are other Scriptures, however, that clearly show the antagonism of Christianity to the spirit of murder or unlawful homicide:

Math. 15:19. "Out of the heart proceed, evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemy."

Gal. 5:19-21. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness.

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which, I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

Rev. 21:8. "The fearful and unbelieving and the abominable and murderers, and whoremongers, and sorcerers, and idolators, and liars, shall have their part in the lake which burneth with fire and brimstone."

There can be no doubt from such passages as these, that the Scriptures recognize and enforce in the most solemn manner the sacredness of human life; and warn us that unjustifiable killing proceeds from the devil, who "was a murderer from the beginning."

*Sec. 224. Anger.* In the latter part of the passage quoted at the beginning of the last section, Christ said: "Whosoever is angry with his brother, shall be in danger of the judgment." He here proceeds, as suggested in the last section from the overt act of killing, to the spirit that is likely to produce homicide. In fact, it is said in the third chapter of the first epistle of John: "Whosoever hateth his brother is a murderer."

The difference between Christianity and our criminal jurisprudence, here presents itself to view. The latter, is helpless until there is some overt act. A man may have a disposition ever so murderous; and yet he is not amenable to a criminal proceeding until he has committed some crime. While on the contrary Christianity aims at the heart, from which murders, adulteries and fornications and such things proceed. "My son," says Solomon,

“keep thy heart with all diligence, for out of it are the issues of life.”

The common English version, contains a clause that should be considered in this connection. It reads: “Who-soever is angry with his brother *without a cause*, shall be in danger of the judgment.”

The phrase “*without a cause*” is a dangerous modification of the text; for it would seem to imply, conversely, that anger with a cause, is free from danger. This is manifestly not true. For in a time of anger, a man is always liable to use, unnecessary or excessive force. An unnecessary homicide in the heat of passion is manslaughter, and this crime is very frequently committed. And a man in a state of anger, whether with or without a cause, is always in danger of doing something that will bring him to judgment.

The phrase “without a cause,” does not appear in the two oldest manuscripts of the New Testament, that now exist, viz: the Sinaitic in the library of the Emperor of Russia; and the Vatican in the Papal library at Rome. According to the best critics, these two manuscripts were written in the fourth century.

The phrase in question appears for the first time in a copy known as the Alexandrine, in the British museum. This was written about the middle of the fifth century of the present era. So that the words, “without a cause” probably crept into the text innocently, through annotation. But whether this be so, or not, it is undoubtedly true, that all anger is to be deprecated, whether righteous or unrighteous, and whether causeless or otherwise. It not only exposes us to the danger of excessive violence; but also interferes with the normal circulation of the blood, sometimes causing the face to be flushed, and sometimes white in the heat of passion. If we would be healthy, let us keep in a good humor.

*Sec. 225. Dangerous Epithets.*—The use of offensive epithets is always dangerous; as they tend to anger and violence. In the text quoted in the beginning of this



chapter, Christ points out two epithets that are peculiarly dangerous. The fact that He mentions them while treating of the subject of homicide, would seem to indicate that they are liable to result in bloodshed or death. We will briefly discuss them in the order in which they appear in the text.

(1) "*Whosoever shall say to his brother, Raca, shall be in danger of the council.*" The word, Raca, as applied to a human being, denotes that he is vain, worthless, useless. We have seen that utility is a test of love. Whenever, therefore, I have no use for a fellow being, can find no utility in him whatever, I am as to him the incarnation of hate; and always in danger of saying or doing something, to or about him, contrary to the civil law, requiring intervention of the civil authority; which among the Jews, was an organic body, known as the Council.

(2) "*Whosoever shall say thou fool, shall be in danger of hell fire.*" It is not sinful to call another a fool; for Christ did that on several occasions. It is never sinful to tell the truth. And that there are fools in the world, must be admitted to be a fact. But, nevertheless, it is dangerous to call a man a fool. A fool's wrath is presently known. He is easily provoked. He is a child of wrath in a state of ruin. Christ compares his condition to the offal of Jerusalem, which was thrown in the valley of Hinnom, and consumed by fire. If we get so near this valley as to see the fool in his folly, the fire of this hell may scorch or consume us. And when we use the epithet "thou fool," we are out, figuratively speaking, where desolation and destruction reign, and if we are not cautious, the ruin of that place, may in some way overtake us.

When, therefore, Christ called the Pharisees fools, hypocrites and blind guides, he foresaw the fiery ordeal of the cross, looming up before him; for the tendency of such language was to the fate that met him at Golgotha, a desolate spot where skulls and other debris accumulate; which at least seems to have been a suburb of Gehenna, if not a part of that valley proper.

If, then, we are willing to take the chance of some such crucial ordeal, in telling a man some truth, he needs to know, in relation to his folly, we may do so, as kindly as may be, speaking the truth in love, and having Christ for an example in such work. But, if in the spirit of railing, we impatiently or angrily say "thou fool," we expose ourselves to the danger of his wrath, and only confirm him in his folly.

This distinction between the spirit of railing and sacrifice seems to be the explanation of Solomon's paradox:

"Answer not a fool according to his folly, lest thou also be like unto him.

"Answer a fool according to his folly, lest he be wise in his own conceit."

*Sec. 226. The Danger of Litigation.*—We have already seen the danger of the spirit of litigation in our dealings with God. It is also dangerous as between men, considering the wrath it so easily excites. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer and thou be cast into prison."

In *Sec. 221*, the general subject of peace with God and peace in one's own heart is discussed; and also mention is made of the peace that conduces to prosperity. This latter subject relates more particularly to peace with our fellow men, and is especially treated of in the text above quoted. There can be no doubt that the spirit of litigation or contention, as between men, is a dangerous one; not only because it is costly, and often unprofitable to both sides; but it provokes a murderous wrath, that sometimes produces overt acts of violence. And not only so, but a contentious spirit is incompatible with the worship of the God of peace in spirit and in truth. Con-

sidering then the cost, the danger, and the interest of true worship, we should compromise our troubles as much as possible.

Christianity, however, does not leave us entirely at the mercy of our unjust neighbors, and require us to abjectly submit to every extortion, or imposition. This is shown by the precept of the apostle Paul: "If it be possible, as much as lieth in you, live peaceably with all men."

This rule furnishes two loopholes of escape: (1) "If it be possible;" (2) "As much as lieth in you."

That is to say, if the imposition is enormous or unbearable, we may resort to the courts. But as a general rule, compromise is the best policy; and the God of peace will help any sincere effort in that direction. And, if we have the love that endureth all things, and the prudence and sagacity that accompanies it, it is wonderful, how little use we have for the courts.

*Sec. 227. Divorce.*—The Jews were not required to resort to the courts for divorce. But either party at pleasure could put the other away, by giving the other a writing of divorcement. But by comparing Math. 5:32, 19:9, Mark 10:11-12, it will be seen that Christ desiring to restore the sanctity of the marriage relation, limited this power of private divorcement to the cause of fornication which as above shown, also includes adultery.

His declaration in substance upon this subject was that *the putting away wife or husband, saving for the cause of fornication, if either should marry another, made all the parties to the new marriage guilty of adultery.*

This limitation of private divorce, however, in no manner conflicts with the modern judicial divorce allowed for adultery, desertion, or inhuman treatment. It is undoubtedly sinful for man to put asunder what God hath joined together. And whosoever practically dissolves marriage by adultery, desertion or inhuman treatment, commits sin. But where the marriage relation is dissolved in this manner *de facto* there can be no reason assigned

why the courts, at the instance of the innocent party, should not declare *de jure*, what already exists *de facto*. The responsibility for the sundered ties is not upon the courts, nor the body politic, but upon the unfaithful consort. (See Sec. 187.)

Sec. 228. *Adultery*.—"Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart."

Adultery is, commerce with the husband or wife of another.

Fornication is commerce between two unmarried people; and it is also applied to adultery.

In the case of adultery, it would seem to be a greater sin in married women, than in men; for the reason that spurious offspring can never be imposed upon the mother. She knows who are her own children. If, however, a woman is unfaithful, the paternity, at once is questioned. The element of betrayal of trust makes an adulteress a Judas; and her sin and damnation are consequently greater than that of the adulterer. He is more a fool than anything else. He goes like a fool to the correction of the stocks. He is unjust. He does not do unto others, as he would have others do to him. Sooner or later he finds that the violation of the golden rule is costly.

There are at least two valid objections to *fornication*: (1) The danger of venereal disease. This also applies to adultery. In either case, hell-fire may be much nearer than is supposed. (2) The chief danger, however, is that of bastardy. The man is not much removed from the condition of a beast, that will desert his offspring, or as the Scriptures express it, hide himself from his own flesh. It is unjust to an innocent child to bring it into this world, outside of wedlock. It is not doing to others, as the fornicator would have others do to him.

The love that is kind will avoid adultery and fornication, and thus escape this source of disease. "Marriage is honorable in all. But whoremongers and adulterers, God will judge."

In the Sermon on the Mount, Christ does not directly prohibit adultery. As in the case of murder, He antagonizes it by *implication*. He seems to have thought that a direct command to abstain from murder and adultery was not necessary; for the spirit of love that is kind and decent, in his followers would revolt at such things. But be that as it may, the apostle Paul has left us free from controversy on the subject; for he classes unlawful commerce with a long list of ruinous practices. (Gal. 5:10; 1 Cor. 6:9; see also Acts 15:20 and 29.)

Christ in this sermon, rather proceeds at once to the question of the sinfulness of the *adulterous disposition*; and reveals a fact well known to criminal law, and that is: Where the adulterous disposition exists, the overt act is only a question of opportunity. And he teaches that in the sight of God, the failure of opportunity does not clear one who only lacked opportunity. "He hath already committed adultery in his heart." My brother, wash away the *adulterous disposition*, as often as it arises, by fixing the imagination on the shed blood and broken body of Christ. In due time your perverted or morbid imagination will be healed, and you will be delivered from your adulterous heart.

If we find lust is excited by impressions produced through the eye or touch of the hand, we must figuratively speaking, pluck out the one and cut off the other.

The best way is to do this vicariously. Consider the blindfolded eyes and pierced hands of Christ, whose blood cleanseth us from all sin. Christ filled this command on the cross for all who believe in Him. The text seems to mean that there is no remedy for ungodly lust except the knife. And the Son of God took the knife in his own body, that our eyes and hands might be spared.

Let all them that have eyes full of adultery, and that cannot cease from sin, use the blood of Christ. It was shed freely for all cases of ungodly lust.

Sec. 229. *Judicial Oaths*.—"You have heard that it hath been said by them of old time, Thou shalt not for-



swear thyself, but shall perform unto the Lord thine oaths.

“But I say unto you, Swear not at all: neither by heaven; for it is God’s throne. Nor by the earth; for it is his footstool. Neither by Jerusalem; for it is the city of the great King.”

An oath is a solemn declaration, made with an appeal to God for the truth of what is affirmed. In Judicature, some kind of reference to God is of the essence of an oath. Otherwise the proceeding is known as Affirmation; in which the appeal to the religious nature of the witness, is omitted; and the tribunal relies, for the integrity of the witness, upon the terrors of the law against perjury.

The judicial oath seems to be recognized in the statutes of Moses. But the language of Christ above quoted, would seem to indicate that it was tolerated in the Mosiac economy, as a concession to human ignorance, rather than regarded as strictly philosophical. The judicial oath involves the idea of answering to God, if the one that is sworn does not do as he promises. The lack of philosophy in this procedure will appear, when we consider that a Christian does not expect to *answer* to God for his sins; holding as he does, that they are expiated on the cross. And the unbeliever or agnostic is so dead to religious influence that the administering of religious oath to him, is a farce. And in general it may be said that the practice of profane and irreligious judges and clerks administering oaths to profane and irreligious witnesses has a very unseemly appearance. It breeds hypocrisy and makes men careless and indifferent, concerning sacred things, Hence Christ exhibits a spirit of true philosophy when He says: “Swear not at all.”

Having thus shown that swearing by the name of God is not philosophical, Christ proceeds to show that swearing by anything else is equally unreasonable. For, if we swear by anything that involves God, we profane his name. If by heaven, it is God’s throne. If by the earth, it is his footstool. If by Jerusalem; it is his city.

Considerations such as these amply vindicate the members of the society of Friends, in claiming the privilege of *Affirmation*, in our courts of justice. It is difficult to avoid the conviction that they are in harmony with the truth upon this subject.

*Sec. 230. Idle Words.*—"Neither shalt thou swear by thy head, because thou canst not make one hair white or black." How unreasonable such vain and useless words are. The one using such language, does not mean what he says; and he will tell you so if you ask him for the philosophy of his language. Christ had no sympathy with any such spirit. He requires his followers to mean what they say and say what they mean. This seems to be the meaning of the context: "Let your communications be yea, yea and nay, nay." And in Matthew 12:36, Christ says: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." It is undoubtedly true that all idle or meaningless words and phrases and all slang tend to evil and reveal to the close observer the recklessness or wrath in such an uncultured or undisciplined heart.

## CHAPTER XL.

### THE FIFTH CHAPTER OF MATTHEW CON- CLUDED.

#### LEX TALIONIS—PETTY LITIGATION—CHARITY AND LENDING—LOVE OF ENEMIES.

*Sec. 231. Lex Talionis.*—"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil."

The law of retaliation was prominent in the laws of Moses: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

The essence of the law of retaliation is merely that of resisting evil by a method known as the terror of the law. Christ, however, proposes a better remedy. Instead of *resisting evil*, Christianity *utilizes* it. "Overcome evil with good," says the apostle Paul. In this spirit of true panagathism, Christ died for sinners; and thus proposes to win the love of his redeemed and pardoned followers. This system, however, does not divest the Divine government of the power of scourging sinners, until they shall become obedient to the truth. God, however, does not deal with evil doers in the spirit of resisting their evil. His plan is to *overcome* evil. Christ came to *destroy* the works of the devil. By the power of his love, He conquers the evil doer and destroys his evil propensities.

These considerations enable us to see why our criminal

courts fail to prevent crime. They simply curtail and repress crime but do not destroy it. The reason is, that our criminal jurisprudence is largely Judaic in its character. While it does not exact an eye for an eye specifically; yet many of our judges do so equivalently. In other words, the punishment is designed to be commensurate with the crime. In support of this view, authorities are cited in Wharton's Criminal Law. And in explanation of the results of our penal system of felonizing crime and confining convicts in the penitentiary, the learned author declares, that the tendency is not to reform the inmates of these institutions; but that they come out more hardened and desperate than when they went in. Our penal system is built upon the plan rather of *resisting* evil, than that of saving and reforming a criminal. For if the latter were the policy, then when repentance has set in, and a better character firmly developed, the prisoner would be discharged, or at least furloughed until the authorities were satisfied of the permanence of his reform and then discharged. But, our present system is a stranger to grace. When the convict has served his term, he has met the law. He owes the state nothing. He is not made better by any favor or grace shown him. He experimentally knows nothing about the idea of grace or forgiveness. He has tasted nothing of the love involved in redemption. He has atoned for his own offense. He is under no obligation to any Savior. And there is nothing in all his experience tending to make him a better man.

When the state in the name of a Christian civilization, tempers justice with mercy down to the point of correction, reform and salvation, we will no longer be Jews, but a nation of Christians, and escape condemnation ourselves:

"Judge not and ye shall not be judged; condemn not and ye shall not be condemned."

"Thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou con-

demnest thyself; for thou that judgest doest the same thing."

How unseemly it is for one sinner to condemn another sinner. No doubt it frequently happens that men are sent to the penitentiary, by judges who are greater sinners than the prisoners.

An alathiastic teacher can do his race no greater service than to call attention to the probable fact, that the Judaic principle of *lex talionis*, in our criminal jurisprudence, is the cause of much of the disease and damnation that we see in this world. Condemning and being condemned is a graphic description of the condition of the mass of mankind.

*Sec. 232. Resentment of Insult.*—"Whosoever shall smite thee on thy right cheek, turn to him the other also."

Some have assumed that this text means that a Christian should submit to personal violence, even though that assailant is weaker than himself. But this is probably not the true exegesis. It seems, rather to refer to an exhibition of reproach or contempt, (2 Cor. 11:20-21,) or buffeting (Math. 26:67, Mark. 14:65, Luke 22:64) or challenge to fight; something like an insult in these modern times, given for the purpose of provoking a fight or duel. The Jews were very ready to resent an insult. But Christ admonishes his followers to the contrary. The turning of the other cheek under such a provocation or expression of contempt, seems to merely mean that we should not resent every insult. But rather endure it, even a second time. Ordinarily this will overcome the disgraceful disposition exhibited by the insulter. But if his conduct is persisted in, or becomes chronic, the Christian, if he has the power, undoubtedly has the right to put an end to it, by chastisement, prosecution in court, or in any other suitable manner. But if God suffers a Christian to be insulted by one who is stronger than himself, and he has no reasonable means at hand to stop the reviler, or save himself from personal violence, then, of course all he can do is to submit to his enviroment,



and make the best of the situation. But, if we are patient and submissive and pray for deliverance, God in due time will bring us off more than conqueror. If our enemies are not destroyed, they will live to admire our spirit and wonder at our glorious salvation.

If we cannot command respect by our superior powers, mental or physical, let us resort to the still greater spiritual forces, submission and the perfect work of patience. But in all cases where we undertake to chastise our adversaries, let it be our aim to use no more force than is necessary for their correction and salvation.

The text then, in no manner deprives a Christian of the right to use force, when attacked either by a wolf or a man with a wolfish spirit.

Suppose a wolf should assault a Christian on the highway, has he not the right to destroy it? Certainly he has. And in doing so, he is not resisting evil; for we do not predicate evil of the lower animals.

Again: Suppose a lunatic from a madhouse should make a homicidal assault upon a Christian; does not the right of self-preservation, give him the right to destroy the madman if need be? Certainly it does; and in doing so, he is not resisting evil; for we do not predicate evil of the irresponsible. He is simply preserving himself.

So, if one, commonly called a responsible being, makes a deadly assault upon a Christian, the same law of self-preservation would give him the right, if necessary, to take the life of his assailant. It would not be a question of resisting evil; it would be a question of preserving himself from a deadly assault or great bodily harm. And it would make no difference whether his assailant was sane or insane. In either case, there is nothing in the text, preventing him from protecting himself from violence. The law of *self defense* is the glory of our civilization; and the teacher that contends that it is not in harmony with Christianity, perverts the Scriptures.

There can be no doubt that when a man is acting like a lunatic or a wild beast, a Christian has the right to treat

him as such. But as above shown, in all cases where it can be done, the better plan is to capture the aggressor, and restore him to reason, or a better heart as the case may be.

*Sec. 233. Petty Litigation.*—"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go with him a mile, go with him twain."

These passages admonish us against *petty litigation*, or trifling disputes. These admonitions were especially important in that age when lawlessness, robbery, theft and deceit held sway; and where the clamor of the mob could constrain the judiciary, to sentence a man like Christ to the cross.

This precept is applicable also in our own time. For, as already suggested, litigation is expensive; and in all petty litigation, the victor comes out the loser.

When any little trouble of this kind assails us, the better way is to compromise it as best we can; and console ourselves by the fact that in this world of tribulation, there is a time to lose, as well as a time to gain.

The text, however, does not prohibit us from resorting to the courts to settle important property rights. The profession of law is dignified and honorable, and where the court and counsel and parties are engaged in an effort to ascertain the law and the facts in relation to important matters involved, the scene must be commended as a proper and in many cases the best method of settling the difficulties involved.

It is true, however, that at least as a general rule a brother should not go to law with a brother in the same church.

In 1st Cor. 6:1-8, the apostle Paul, in speaking of this subject, says: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"

Do you not know that the saints shall judge the world?

And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

“Know ye not that we shall judge angels? how much more things that pertain to this life?

“If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

“I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

“But brother goeth to law with brother, and that before the unbelievers.

“Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

“Nay, ye do wrong, and defraud, and that your brethren.”

It would certainly seem, that if a member of the church, cannot find enough integrity and intelligence among his brethren to arbitrate a difficulty between him and a fellow member, it would be better for him to withdraw from the organization. It is true that one is liable to persecution or collusion of false brethren; but on the other hand there are many miscarriages of justice in our courts. And the chance of a righteous decision in the church is much better than in the courts; especially, if ungodly men are on the jury, or wearing the ermine. But, in either case, when we are defeated in a juridical contest, let us console ourselves by the reflection, that if, we are in the wrong we deserve defeat; and if we are in the right, Christ the just, suffered for the unjust.

*Sec. 234. Charity and Lending.*—“Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. (1 John 3:17).

“Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

“If a brother or sister be naked and destitute of daily food; and one of you say unto them: Depart in peace, be ye warmed and filled; notwithstanding ye give them not these things which are needful to the body, what doth it profit?” (James 2:15-16.)

Charity and lending are closely related; and yet each is governed by its own specific principles, which should be understood to avoid the danger of fanaticism. There is, however, one principle applicable to both, that must be observed, and that is, *sound discretion*. This will appear, not only from the fact that the Scriptures admonish us to be reasonable in all we do; but there is a passage in the Psalms (112:5) that covers this precise point: “A good man sheweth favor, and lendeth; he will guide his affairs with discretion.”

In giving, then, or lending, it is plain that we should exercise good judgment.

First, as to *Charity*.—“Take heed that ye do not your alms before men to be seen of them” That is avoid *ostentation*. The real spirit of charity does not reside in us, if we give alms to get reward or glory from men. Alms-giving should be done as a means of grace with God. “He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.”

However, if our motive is to glorify Christ, and we give in his name, and acknowledge him in the transaction, then we may do alms publicly, in harmony with the command: “Let your light so shine before men, that they may see your good work, and glorify your Father, who is in heaven.” This is at least a general rule, broad enough to apply to acts of charity. And yet as an exception to the rule, the better plan is to give privately; for Christ says: “When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret.” The reason he assigns is, that God will reward the secret giver openly. And it may be further said, that aside from the question of such reward, experi-



ence shows that this is a wise command; for the reason that one who is reputed to be charitable is liable to be occupied with many unworthy applications. It is best, therefore, not to advertise one's generosity. And it is also kinder not to unnecessarily expose those, who have been compelled to apply for relief.

The *amount of the alms-giving* in each case should be limited to the *present emergency*; so as to avoid a tendency to idleness and improvidence.

It is also important to observe that charity should have relation to the means of the giver. According as "God hath prospered us," is the rule, concerning the support of the church. And surely the poor man can have no greater claim upon us than the church of Christ, through which the spirit of true charity comes into the world.

*Give freely.*—(Matt. 10:8.) "Freely ye have received, freely give." If we give ungraciously, we miss the true spirit. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for *God loveth a cheerful giver.*"

When the giver bestows his charity with a smile, or genuine good humor, "he sheweth mercy with cheerfulness." We have already seen that the Greek of the word "*cheerful*" means hilarity. And when the spirit of glee is modified by the spirit of mercy, both parties to the transaction taste of the waters of life; sweet to the party relieved, it is true, but sweeter to the giver; for "it is more blessed to give than to receive."

It is best also, as above suggested, to give in the name of the Master; and not too hurriedly. For instance, if a stranger, possibly a tramp, calls at the back door, and his application, for satisfactory reasons is not at once denied, the better plan is to invite him into the house, treat him with respect, inquire into the necessities of the case, and if the decision is in his favor, give kindly; at the same



time informing him that you do so in compliance with the teachings of Christ in such cases. If he is honest he will be impressed with your Christian spirit. If he is dishonest, you may convert him. And God will not suffer the man who does alms in the name of Christ, to be tormented with many dishonest applications.

Second, as to *lending*.—A loan of money, without probability of *repayment* is not lending. It is alms-giving or possibly in some cases fanaticism.

We are liable to be deceived, into violation of the principles of true charity, by adopting the form of a loan, when there is no probability of repayment, and the transaction is practically a gift, whatever its disguise may be.

The Greek of the text *daneizo*, denotes the ordinary business of borrowing at interest. The lender, therefore, should either have proper security, or else have confidence in the integrity and ability of the borrower to repay. Otherwise the transaction passes out of the realm of a true business principle; and must be classed under the head of charity, if not of recklessness or fanaticism. And yet there is a principle that we may sometimes resort to, when we can see no other way out, and that is *sacrifice*. The example of Christ, on the cross, is sufficient evidence that we may sacrifice ourselves or property in proper cases. But we ought to be very sure, that the sacrifice is necessary before we make it; or take the chance in making it by lending or endorsement, where we are likely to lose by it.

The spirit of sacrifice manifests itself in the exalted quality of *patriotism*.

The willingness to die, to war, if need be, for one's country, is the glory of a free people. Such love is only exceeded by the Divine love of Christ, who died for his enemies.

But where the spirit of sacrifice is about to be exhibited either for the public or the individual, we may look for Divine help in our extremity; and no doubt oftentimes

find salvation; as did Abraham, in the awful hour of the expected sacrifice of his son Isaac.

It would seem, however, that a married man should not make a sacrifice of himself or his property, for a third party, without the consent of his wife. She has claims upon him and he should be just before generous. Sacrifice, as well as charity begins at home. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

If, however, the hearts of both husband and wife deliberately concur in the proposed sacrifice; in many cases, this beautiful spirit, will avail with God, and all parties concerned will be delivered from impending peril. There may be cases of emergency where the husband or wife is compelled to act without consulting the other in matters of sacrifice. But where a man in such an ordeal can consult his God and his wife, he should do so.

But in all cases of sacrifice it should be proposed or done, in the name of Christ, and as on the authority of his example. Thus He will have the praise; and his kingdom strengthened, wherever that case is known.

It is possible that a *loan* in the nature of a sacrifice is within the purview of the text under consideration. This thought is suggested by a passage from a brief abstract of the Sermon on the Mount, in the gospel of Luke (6:34-35): "If ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye, therefore, merciful, as your Father is also merciful."

As we have already seen, lending without expectation of repayment, is not lending. Hence Christ must have referred to giving either by way of alms or of sacrifice, as a means of Divine grace, and because such giving is in a sense a lending to the Lord, it is fair to presume that He

meant to say that we should lend to the Lord, by giving where there is no hope of reward from man.

*Sec. 235. Love of Enemies.*—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

In the proper connection, we have seen that love of enemies involves their utilization; as utility is the test of love. We can utilize them by cultivating the quality of endurance of their malicious conduct. If there was nothing to endure in this world, there is no need of the word endurance in the Scriptures. But God endures the vessels of wrath; and we as his children should do the same thing.

Such cases also furnish opportunity for the victories of prayer. If we are wise and prayerful, God oftentimes will convert even our worst enemies into our best friends.

Sometimes, possibly, it is true that an enemy may be implacable, notwithstanding our best endeavors; but in such cases, the unrequited love that we have exhibited, exposes them to Divine severity; so that allegorically speaking, by kindness to such an enemy, we "heap coals of fire on his head." Even then, the love that is pitiful may deplore the torment that consumes our adversary.

In the context Christ seems to lay special emphasis on the importance of *saluting* both friends and enemies. But if an enemy will not return the salutation, we are of course absolved from the exercise of such a courtesy. When, however, a man is so lost to the amenities of a decent civilization, that he will not return a respectful salutation, the inveteracy of his prejudice must be very great; so great in fact as to be nigh some form of awful ruin.

Christ acquired his perfection by the endurance of affliction, even the severity of the cross. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through *suffering*." Christ is our

father. "Be ye therefore perfect, even as your father which is in heaven is perfect." That is to say, Christ is the standard of perfection and if we would have characters developed in us such as Christ possessed, let us endure and submit to all dispensations of providence, including the *mystery of malice*, which may be merely the grindstone, with which the Divine sickle is whetted.

## CHAPTER XLI.

### SERMON ON THE MOUNT CONTINUED.

#### SIXTH CHAPTER OF MATTHEW.

#### PUBLIC AND PRIVATE DEVOTION.

*Sec. 236. The Philosophy of Prayer.*—"Your father knoweth, what things ye have need of, before ye ask Him."

"And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear."

In this matchless Sermon on the Mount, Christ devotes more attention to prayer, than to any other subject; thus showing its importance; and the necessity of understanding the principles involved.

We have already seen that prayer is as philosophical as hope; which is of its essence; and that hope is the only possible basis for finiteness to associate with affinity; for the purposes and plans of infinity must be upon a scale beyond finite comprehension. When man awakens to a knowledge of the existence of a merciful God, it is natural for him to hope, project, plan and purpose in relation to his Divine environment; and it is proper he should do so, notwithstanding God knows in advance every human need.

Prayer, then, is simply hope in Divine mercy, taking on a definite or tangible form. And where, by *submis-*



sion, we are prepared for an occasional disappointment, prayer is a healthy exercise of the soul; and the only possible atmosphere it can breathe and live.

The fact that God knows in advance what we need, cannot prevent the soul of man from projecting this or that great work with the hope of any needed Divine assistance and blessing. Prayer, then, is simply a proposition to do our part, if God will do his part. The fact, then, that God knows in advance, what we need, is an encouragement rather than an objection to prayer; for the reason that his foreknowledge enables him more intelligently to co-work with us in any given enterprise.

In this post-apostolic age, when we are remanded to general principles, rather than specific commands, given since the Bible was finished, it remains for us to project the works, rather than for God to originate them, as he did in the two previous ages.

"*Man proposes, but God disposes.*" If, then, any given work is not supplemented by Divine grace, to the extent of greater or less success, we should accept it as proof, that it was not in accordance with the Divine will, (See Sec. 203); for it is only when "we ask anything according to his will, He heareth us." Endure, then, the disappointment, and construct a new hope; *i. e.* breathe a new prayer and work on as best we can, by the light of hope; finding the Divine will, as often as we may, in accordance with the promise: "Ask and it shall be given you; seek and ye shall find."

As already shown in the introductory chapter "The co-operation of Divine grace with the work of man is the scriptural ideal;" and hence the engaging in any good work with the desire in the heart for all needed Divine assistance is based upon the soundest philosophy. But the works of the self-righteous man; *i. e.* one who plans and works without God must soon come to naught; for "without me," says Christ, "ye can do nothing."

Sec. 237.—*Private Devotion.*—"And when thou pray-

est, thou shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

“But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

All true prayer is essentially secret; for God alone knows the secret desire of the heart. We may hear one pray in public but cannot enter as fully into the spirit of that prayer, as God who knows the history, condition, and circumstances, surrounding the heart from which the prayer is evolved:

How foolish then is the spirit of ostentation, or desire to be seen of men when we pray. In fact there is much reason to believe that where this desire to be seen of men exists, there is little or no genuine prayer to God. For, if there is real hope for Divine grace, in the heart, the humility of the recognized dependence and need, naturally leads to retirement.

On the other hand, where the main purpose is to be seen of men, hypocrisy exists. A pharisaical parade of piety is designed to gain confidence for sinister purposes; for Christ's complaint of this class was, that they devoured widow's houses, and for a pretense made long prayers.

*The Attitude in Prayer.*—It should be noticed, however, that the text does not criticise the mere act of *standing* in prayer. It refers rather to the *ostentation* that prompts the “standing in the synagogues and street corners.”

*Both standing and kneeling* are authorized by scriptural example; although in many cases, the record is silent as to the posture.

At the time Steven was stoned to death, he uttered two prayers. The first seems to have been while he was standing; for the record makes special mention of his kneeling as he prayed the second time (Acts 7:60).

The publican *stood* and was heard, when he asked for mercy to him a sinner (Luke 18:13.) And in Mark 11:25 Christ says, "When ye *stand praying*, forgive if ye have ought against any." This clearly recognizes standing, as an acceptable posture.

Kneeling, however, was very commonly practiced. This was the attitude of Christ in Gethsemane (Luke 22:41.) It is recorded in Acts 9:40, that Peter kneeled. Paul also bowed his knee (Eph. 3:14.) And he reaffirmed the prophecy: "That at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father." (Phil. 2:10.)

That God should thus by precept and example, encourage his children to kneel in coming to the throne of grace, is truly a great mystery. Christianity is certainly not designed to develop in its votaries abjectness, meanness or cringing. On the contrary this practice can be at least partly explained as symbolical of the omnipresence of God. Wherever the avocations of men require them to go upon their knees, there God is. He is with the workman who crawls on the highest roof; the mountaineer who climbs the lofty peak; and also with the miner, who works on his knees in the deepest pit. He thus dwells with the humble as well as in the king's palace, and the proud. And when we kneel in Divine worship, we thereby signify that we come to him, who dwells with the humble as well as the exalted. We probably can never fully explain the mystery of the kneeling posture in prayer, until we can explain the mystery of the many useful avocations that require men to go more or less upon their knees. The God who has placed us in such environment acts consistently, when by the example of his Son, he teaches us to kneel in prayer. And that this attitude is a great means of grace cannot be doubted, and was generally resorted to by the Biblical characters in times of great emergency. Whatever may have been the reasons

that influenced them, there can be no doubt that kneeling, as a token of the omnipresence of God, so mingles humility with the exaltation of true worship, as to save us from abjectness on the one hand, and super-exaltation on the other hand. The higher we go, the humbler we must become in the spiritual, as well as the physical world. And when we finally attain that high point of vision, where we recognize that we are as dependent upon God, as the little child upon parental love, the paradox of our humiliation and exaltation, is complete. Dependent sons of the great King is our highest possible estate, and yet how far above any earthly potentate. If we would exchange our Divine sonship for the glory of this world, we are like Esau, who sold his birth-right for a mess of pottage. (Hebrews 12:16.)

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and circumspection." We stand on holy ground—in the presence of an unfathomable and eternally mysterious God. If we kneel in this awful presence, both nature and revelation smile their approval upon us, and God will reach down his hand and help us to heights that we cannot otherwise attain.

*Sec. 238. Public Worship.*—There is nothing, however, in the texts quoted in the last section that forbids public worship; *i. e.* service as a congregation. On the contrary, the Scriptures teach that joint or public worship is an important means of grace. Some of these passages are as follows:

Matt. 18:20. "Where two or three are gathered together in my name, there am I in the midst of them."

Hebrews 10-25. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another."

Acts 1:14. "These (about a hundred and twenty, including the apostles) all continued with one accord in prayer and supplication."

Acts 46:47. "And they (the apostles, disciples and



penticostal converts) continuing daily, with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favor with all people. And the Lord added to the *church* daily such as should be saved."

That the church (*ekklesia*—that which is called out) is a Divinely appointed institution, is as certain as the integrity of the New Testament; for that word occurs in that book, more than one hundred times.

The sixteenth chapter of Matthew evinces the purpose of Christ to establish a church to be founded upon the truth, that He was the Christ, the son of the living God. "*Upon this rock, I will build my church.*" From that day to this, the church of Christ has existed in this world; the chief characteristic of which is and has been the worship of God, through the shed blood and broken body of Christ, its great Head, who gave himself for it. There can be no doubt that sincere public worship, with the pastor or other leader, leading the sentiment of the congregation is a scriptural practice; and in no manner resembles the prayer of the pharisee on the street corners, to be seen of men. The mission of the church, then, should be to worship God, as the *main* purpose. If it is seen of men and they are attracted or affected by it, that is the *incident*. It must be confessed, however, that here and there we find a congregation whose aim it is to be seen of men, and worship is the incident. They seem to think that the conversion of souls is the principle business; and their zeal for increase of church membership becomes so great that they proselyte from other churches. But it is certainly a mistake to make a side show of Divine worship. It should be the principal thing. Let us, then, erect an altar of true worship of the living God, and as one of the glorious incidents, sinners will be converted. What the world needs is to worship God in spirit and in truth, as a specific means of grace with God, whatever may be the incidental results upon men that behold the service. It is, however, a fact in the history of the church, that



sincere worship including prayer, praise, thanksgiving, spiritual songs and expounding of the gospel, does result in the addition to the church of such as should be saved, as surely and naturally, as the thirsty go where there are living waters, and the hungry, where they can find bread.

*Sec. 239. Battology—Polylogy.*—"But when ye pray, use not vain repetitions (*battologia*) as the heathens do. For they think they shall be heard for their much speaking (*polulogia*)."

*Battologia* is well translated by the phrase "vain repetitions." Battos was a silly Greek poet, who used frequent repetitions in his verses. Hence any unmeaning, trifling, babbling speech, or mere form, without any heart in it, became known as *battologia*.

God is a sincere and earnest being; and mere lip service, or heartless repetitions of forms cannot be true worship. We should mean what we say and say what we mean. "I will pray with the spirit" says the apostle Paul, "and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also."

All repetition, however, is not condemned. In Gethsemane, Christ used the same words three times. The Psalms frequently contain reiterations of the same thought. So that it is plain that there are times when repetition is proper. In fact Christ commended the persistent cry of the widow, who troubled even the godless judge until he granted her relief. She had a heart in what she was doing. She was in earnest about it. She meant what she said. And so in religion, genuine trust and hope in Christ never grow stale, no odds how often the repetition may be.

And yet let us beware of the idea that mere *polylogy* has any power. *Much speaking* can amount to nothing. It is the sincere desire in the heart that avails, whether it is expressed by many or few words. If we need God, however, let us not be afraid of saying too much; but continue our importunity as Christ teaches until our

Divine Father shall arise with greater readiness than a mere neighbor, to grant any reasonable request.

*Sec. 240. The Lord's Prayer.*—"After this manner, therefore, pray ye:

"Our Father who art in heaven!

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever.

Amen!"

This matchless, wondrous prayer! Coined in the heart of God! And poured out upon us from the lips of his Son; that we, his brethren might have hope! Let us bless his name; for his goodness and mercy endureth forever.

(1) *Our Father.*—The prayer begins with the recognition of the fatherhood of God, and the brotherhood of man. And well it might do so; for that Christo-apostolic age, as we have already seen was mainly devoted to the manifestation of Divine love, to the children of God.

To the great praise of Christ, it should be remembered that the idea of the fatherhood of God was introduced into the world through Him. We have no evidence in sacred or profane history, prior to this prayer, that the Jews, or any other people, looked upon God as a father, in the spirit, in which that idea prevails in Christendom today. In fact, the idea of a Divine father does not appear in the Old Testament, in the daily life of the people. And it is only alluded to by dim prophecies of some of the prophets, including David, speaking by the power of the Holy Spirit, in relation to the Son of the Eternal Father, that was to come.

This brings us to the important thought that we should say "*Our Father*," rather than "*My Father*."

It is true that when Christ prayed, He either said "Father" or "My Father." He, however, could do so properly. For in a special sense, He was the only begotten Son of God—being born as He was of the Virgin Mary, by the miraculous energy of the Holy Spirit. It is true that God is also the fashioner of our bodies; but through natural processes only. So that Christ in view of his miraculous conception, and Divine overshadowing from his birth, looked upon God as his Father in a sense, justifying the use of "Father" or "My Father," in prayer.

On the other hand, we have fathers according to the flesh; and we are subject to them. And the passage from this subjection to the knowledge and authority of the one infinite Father has in it some analogy to the power over a minor acquired by the *adoption* of children by foster parents. And hence the juridical spirit of the apostle Paul caused him to see and say:

"For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the *spirit of adoption*, whereby we cry, Abba (which being interpreted is) The Father.

"This same spirit beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified together."

We thus see that by an analogical adoption, we become children and heirs of God, and subject to his fatherly control and guidance. And if we are called upon to pass through affliction we become joint heirs with Christ; *i. e.* we enter into the peculiar glory, attached to the Christ character, which was and could only be made complete through suffering. But Christ was not a son by adoption. He was a son by birth, subject to special providential control and care from his infancy; before there were any children by adoption. For this world, as we have seen was practically a stranger to the idea of Divine fatherhood until Christ revealed it in the Lord's Prayer. So that

while Christ might well say "My Father," yet we being many children by adoption, should say "Our Father," and thus remember the brotherhood of man. None of the apostolic writers, including the apostle Paul, ever spoke of God as "My Father." They always said "Our Father" or "The Father." Thus it would seem, both upon precept, example and reason that "Our Father" sincerely spoken, is certainly the most acceptable form of worship; and its intelligent use broadens our view and enlarges our sympathies toward our fellow men.

*Who Art in Heaven.*—In the Greek this is an idiomatic phrase, "*Ho en tois ouranois*"—(the in the heavens)—and seems to denote the heavenly or spiritual father as contradistinguished from a father according to the flesh. It involves the idea that God is an omnipresent spirit; and though He dwells with the most distant star, yet we also live, move and have our being in Him. The kingdom of heaven is within us; and if we only think so, we may by faith touch the hem of the Divine garment. And here we are forced to admit, that we strike the mystery of spiritual existence and power. It is sufficient to know that this friendly, invisible spirit is more sublime and glorious than the heavens that declare his glory. Let us heartily, fervently, seek grace to worship such a sublime being with reverence and religious veneration.

(2) *Hallowed be thy name.*—What has just been said prepares us for this sentiment. It naturally grows out of the contemplation of the excellence and perfection of the Divine nature. It is a great mystery how any man can have a heart to profane or wantonly use the name of a being so glorious, sublime and wonderful, as the Creator of all that is sacred, glorious, sublime and awe-inspiring! As shown in the discussion of this last paragraph of the prayer, He is the God of all glory. Surely his name should be hallowed, sacred, revered.

In seeking to hallow the name of God, on account of the glorious excellence and perfection of his character, we really approach Him in the spirit of praise. To hallow

the name of God then, is to bless, praise and magnify it. And this spirit of praise is the gate to power; a truth that is taught by the alegorical language of the prophet: "Thou shall call thy walls Salvation, and thy gates Praise." A wall represents strength or power. Our God is a strong tower. This mighty refuge is open to whoever has the spirit of praise, or desires to hallow the Divine name. He passes from the glory of the visible creation to the inherent and necessarily greater glory of the Creator. And to him who can understand this truth the prophet says:

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended."

O reader, if thou art afflicted, may the God of all grace give you power to understand this scripture, and thus end the days of thy mourning. For in the last chapter of all that God has ever spoken to man it is promised that "there shall be no more curse" to such as these. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Lord of all being; throned afar,  
Thy glory flames from sun and star;  
Center and soul of every sphere  
Yet to each loving heart how dear!

(3) *Thy Kingdom Come*.—We have already seen that this age is prone to look only at the fatherhood of God; and that true religion demands a greater recognition of the Divine majesty. "Lift up your heads" says the Psalmist, "Oh ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory?" We can see Him more clearly than



the Psalmist. For He came, was crucified and is risen! It is Jesus Christ the righteous—the King of kings and Lord of lords. In Him is all the fullness of the Godhead. God reigns in and through Him. By Him princes reign. By the agency of the holy, omnipresent Spirit, with whom He dwells and works, He putteth up one and down another. Is there promotion that God does not command? No indeed! His decree in such matters, is absolute and final. “The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.”

There is no depotism so absolute as God’s; and yet He is not tyrannical, for his absolutism is modified by his mercy, grace and love. Nevertheless he must be king, by virtue of his omnipotence. He could not abdicate his sovereignty if He would. For the strongest must rule. And God cannot deny his own power, no more than He can deny himself. “Thy kingdom come,” then, is simply a desire that the recognition of the attribute of Divine sovereignty should extend throughout the earth. And this seems to be the destiny of this planet. “The knowledge of the Lord,” says the prophet, “shall cover the earth, as the waters cover the sea.”

*The whole world for Christ* is the spirit of all home and foreign missionary work. Nothing else can satisfy the heart of one who sincerely believes the Lord’s Prayer. For it means that and nothing less.

In view of the Divine majesty, how glorious is the position of a child of God! He dwells in the continual presence of royalty; and where one by faith realizes this fact, power must reside in him. At least this is so in the earthly courts, and by analogy it must be so in the Divine Court. In our imagination and desires, we may wing our flight down to an earthly throne for a time; but it does not satisfy us. For all terrestrial things pass away. *Sic transit gloria mundi.* The human heart is so constituted that it enters into no true rest until it finds a king that is eternal. In the days when Grant was president and almost idolized, a voice went out: “*After Grant,*

*what?"* But no such question arises as to the King of Christendom. For there is nothing after him. As the cycles come and go, he still reigns — "Jesus Christ the same, yesterday, to-day and forever."

(4) *Thy Will be Done.*—By faith we attain to a knowledge of the Divine kingdom. The next step is to become a naturalized subject of this newly discovered empire, by obedience to its laws or *willing* to do the will of God. In fact, as we have seen in a former section, the determination to be governed by the Divine will is a condition precedent to growth in the knowledge of Christ. Our salvation undoubtedly inheres in our will. It is true that there is a part for God to do. But it is also necessary for us to will and to do his good pleasure. Salvation then is a joint work of God and man. Man working without God, is *self-righteousness*. Man by faith working with God, is *godliness*. The human will then is of vast importance in the work of salvation, and exhibits itself in two relations, when in harmony with the Divine will: (1) In the doing of the things that God commands; (2) Submission to the dispensations of Divine Providence. We may do what our hands find to do, with our might, and yet repine at our lot; and thus in this latter respect, violate the spirit of the Lord's prayer. To answer this prayer we must not only do what God commands, on the one hand, but God must do what He pleases on the other hand. And if we grumble or murmur at what He does or omits to do, we are certainly far from saying, "*Thy will be done.*"

But in both cases, we need the help of God; although perhaps we are sometimes more in the need of the grace of submission and endurance, than anything else.

The wife of the patriarch Job certainly was a foolish woman when she said: "Curse God and die." As elsewhere shown we are entirely in the hands of omnipotence, completely in his power. The only wise thing, therefore, for us to do, after obtaining whatever mercy and grace we can, is to quietly submit to whatever ordeal God may

require us to pass through; especially so after we have done what we reasonably can, to improve our condition.

*In Earth as in Heaven.*—The Divine will is always done both in earth and in heaven. That is to say, God at least suffers all things, even the phenomenon, known as sin, evil or wickedness. But in heaven, there is the peace of harmonization between God and his creatures. In earth there is peace in many cases through Divine endurance of human perversity.

The prayer then that the Divine will be done in earth as in heaven involves a promise that the time will come, when there will be concord between God and man throughout the whole earth.

This prayer then simply voices a desire to be in harmony with God: not merely the harmony of submission; but the symphony of a stringed instrument in tune; or the concord of alignment; like the type in a typewriter; a rail in a railway track; a soldier in the ranks; a city laid out in blocks, streets and allies. All cases requiring *uniformity* illustrate this thought. Christ is the chief corner stone; and on this rock a spiritual house is built, in which we are precious stones, duly laid by the Master Mason.

Christ is the sample. We must all be fashioned like unto him. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

(5) *Give us this day Our Daily Bread.*—The Greek word *epiousion* that is translated "*daily*;" in the texts appears nowhere else in Greek literature. Christ seems to have coined it to aid in the expression of his thought. It is composed of the particle *epi* and the noun *ousia*. This noun is translated in Luke 15:12-13, by the words "*goods*" and "*Substance*." *Epi* in compound words is a particle of intensification. The idea of the prayer then is for an abundant supply to all our wants. *Epiousion* is broad enough in its signification to cover all the needs of

man, both physical and spiritual. The root *ousia* itself is used in the passage in Luke above referred to, as synonymous with "*living*;" *i.e.* means of livelihood. The Greek word *bios* that is there translated "*living*" ordinarily means *life*. *Epiousia*, therefore, by reason of its intensification must mean all that pertains to life; and hence includes spiritual as well as physical well-being. The prayer then involves four thoughts: abundant food; (1) for the body; (2) for the intellect, or for thought; (3) for the sensibilities—may we love God and our fellowmen; (4) for the will. Give us work to do. Christ's meat was to do the will of God.

The sacred writers delighted to symbolize spiritual food by food for the body. The following are some of the choicest gems on this subject:

"I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends; drink, yea, drink, abundantly, O beloved."

"I am the bread of life; he that cometh unto me shall never hunger; and he that believeth on me shall never thirst."

"And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come; and whosoever will, let him take the waters of life freely."

*This day.* The Greek word that is translated, this day in this text, is the adverb *semeron*, which means *today*, *now*. It brings out strongly the idea of *present salvation*, discussed in a former chapter. Yesterday's necessities are forever gone. The only relation we have to them is that of thankfulness for the past mercy and grace of God. We do not need to be fed tomorrow; for it is not here yet. In the living present, we can enjoy the blessings of God. The past is only a remembrance. The future is only a hope. Now is the accepted time. Now is the day of salvation.

The Scriptures, however, do not encourage improvidence. On the contrary, both nature and revelation teach



that we should make provision for the future. The apostolic method of supporting the church was: "Let every one of you *lay by him in store*, as God hath prospered him." If we should lay by in store for the church, surely we should also for the family. The apostle Paul thought it was barbarous to do otherwise; and commands us to be dilligent in business. If seed is not stored away and thus preserved, how can a crop be sown and planted? Our granaries, elevators and warehouses are the glory of our Christian civilization. Contrast it with the improvidence of the red man who lives from hand to mouth.

Christ expressly commands us to lay up treasures; but in heaven rather than upon earth; which, as we have seen means to dedicate them to God. The accumulation of property is right; if we do so as the trustee of the Divine Being from whom it comes. And if we are not faithful to the trust, the parable of the ten talents clearly shows that it will be taken from us.

The command in the context (Matthew 6:31): "Take no thought" for food, drink and clothing, is such an imperfect translation, as to be misleading. The idea that we should be thoughtless or improvident is not in the original. The Greek word *merimnao* denotes anxiety or distress of mind. Hence Christ merely meant to say that we should take no anxious thought concerning the future.

Avoid carking care, that comes from borrowing trouble. Sufficient unto the day is the evil thereof.

(6) *Forgive Us Our Debts, As We Forgive Our Debtors.*—The context shows (v. 14) that the debts here referred to are those that arise from transgression, or *ex delicti*; and not *ex contractu*. It is the farthest from the meaning of this text, to say that a money lender must cancel his notes and mortgages before he can be forgiven. The principles of charity, mercy and sacrifice in business relations have already been discussed. But in relation to sin, Christ plainly teaches that if we are unforgiving, we ourselves will not be forgiven. We have seen, however, in a former chapter that there is no unforgiveness in



God. And hence this text must be explained, that if we are unwilling to forgive, God will not grant us faith or power to see the forgiveness in the Divine nature; and thus under the law of faith we will stand unforgiven *de jure*. When by faith we awake to the fact that there is no unforgiveness in the Divine heart, we become like Him, and enjoy the blessing of forgiving and being forgiven—the two states being practically a coetaneous work of faith.

(7) *Lead Us Not Into Temptation.*—There are two ways in which this prayer can be answered: (1) By the *grace of prevention* as explained in a former chapter. God can and in many cases does keep us from being tempted. But (2) to some extent every man must be tried, some more and some less, according to the various purposes of God in each case. Hence this prayer is often answered by giving us power to stand temptation—to go through it unscathed; or if we fall, to rise again, by faith in Divine forgiveness; and go on our way, wiser and stronger than we were before. In speaking of salvation in the hour of temptation the apostle Paul says: “God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape that ye may be able to bear it.”

And the apostle James says: “My brethren count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience.”

Passages such as these clearly show that the prayer not to be led into temptation may be answered *equivalently*; *i. e.* if we are led or fall into temptation, by giving power to pass through the ordeal. In all these trials God is able to and often does bring us off more than conqueror.

(8) *Deliver Us From Evil.*—There seems to be no way in which this prayer can be answered except through the panagathic doctrine of the apostle Paul, that all things work together for good to them that love God. As already shown, while we are in such a state of love,

we can *utilize* all things; including the *diabolos*, his angels and his children. But mark! It is only to those that are in a state of obedience, that no evil comes; for we are not in a state of love when we disobey. Past disobedience, however, should not discourage us. Let us repent and walk in love *just now*; and no evil can betide us, while the spirit of obedience is in our hearts.

“He that is born of God keepeth himself (through Divine grace) and that wicked one (*ho poneros*—the same word in the Lord’s prayer under consideration, meaning wickedness or evil) does not touch (*aptetai*—adhere—fasten to) him.” If an evil propensity arises in the heart of such an one, he promptly discerns it and washes it away by turning his imagination to the blood flowing on the cross of Christ.

(9) *Why We Should Pray*.—In the closing paragraph our Lord assigns three reasons why we should pray:

(1) *For Thine is the Kingdom*.—The fact that God is an eternal King is a good reason why we should desire the prosperity of his kingdom and that his name be revered. To do the will of Him, in whom infinite majesty resides, should be, not only a filial but a loyal delight.

(2) *And the Power*.—How idle it is to pray if our God has no power. Such worship is as vain as feticism.

In the establishment of true worship, Christ attached great importance to faith in the power of God. More than once He inquired: “Believe ye that I am *able* to do this?” This question is addressed by the Searcher of hearts to every true worshiper. Let us then have confidence to say: “*For thine is the power*.” The fact that God can do great things for us, is a good reason for coming to Him. All honorable intelligences, so far as we have any knowledge, are helpfully inclined and disposed to heed all rational requests so far as they are able. And we have no reason to think that God is less benevolent than his creatures.

(3) *And the Glory*.—The Greek word *doxa* is a gen-

eric term, embracing all that is meant by the terms glory, honor, dignity and praise.

God is the source of all power and excellence and should be praised, honored and worshipped as the God of all glory. There is no glorious thing or event in this world but what God is of its essence. He is there manifesting his excellence. The Psalmist had this thought in view when he said: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

When all nature is thus vocal with the praise of God, how fitly spoken is this doxological peroration, "*And the glory*"—not fleeting or evanescent, but eternal.

Let us then magnify the name of God, and harbor the spirit of praise and thanksgiving. "Be careful (*merimnao*—anxious) for nothing; but in everything, by prayer and supplication, with *thanksgiving*, let yur requests be made known unto God." (Phil. 4:6.)

God will abundantly pour out this spirit upon us, if we ask him in the words of the prophet: "Beauty for ashes, the oil of joy for mourning and the garment of praise for for the spirit of heaviness."

The glory of God! Spirit of adoration come! Breathe upon us the exalted sentiment of the apostle Paul: "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

## CHAPTER XLII.

### THE SIXTH CHAPTER OF MATTHEW CON- CLUDED.

#### FASTING—DOUBLEMINDEDNESS—THE STUDY OF NATURE—OUR DIVINE TRUSTEESHIP.

*Sec. 241. Fasting not Essential.*—"Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thy head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."

Fasting was a Jewish practice, for religious purposes. And there can be no doubt that as a mere matter of hygiene, regardless of any especial religious significance, it is wise sometimes to fast moderately. But, as a religious ordinance it has fallen into disuse in the Christian church; and properly so; for neither Christ nor his apostles ever commanded us to fast. It is true that in the text Christ says, "*when ye fast.*" But He seems to allude to this custom more to puncture the pharisaical spirit of *ostentation* than to enjoin this practice, as a religious ordinance.

During the Judaic or pre-apostolic age, when God was

manifesting his majesty and vindicating his sovereignty, the practice of fasting seems to have grown up, out of the idea of penalty, which is essentially incident to law. The world was being educated to the necessity of expiation or atonement for broken law. Fasting was therefore a species of penance; and was adopted along with many other Jewish practices devised to mitigate or obviate Divine wrath.

But the cross of Christ does away with the necessity for these things. So far as the demands of a broken law are concerned, we are not required now, to mourn, sit in sackcloth and ashes and fast. Christ has done all this for us.

Instead, therefore, of teaching his disciples to fast, Christ seems to have taught them otherwise. For they did not fast, and certain of John's disciples, noticing it, came to Christ and said: "*Why do we and the pharisees fast oft, but thy disciples fast not?*" And Jesus said unto them: "Can the children of the bride chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them and then shall they fast."

In this figure, the church is the bride, and Christ is the bridegroom. During the wedding festivities, there is mirth, joy and feasting. And so by analogy, He did not desire his disciples to fast while He was with them. "But when the bridegroom shall be taken from them, then shall they fast." That is to say during the interval between his crucifixion and resurrection, they would be sad, desolate and cast down. "I will smite the shepherd and scatter the flock." The famished condition of the lost sheep will give an idea of the condition of the disciples during those days of shattered hopes. No Jewish fast, with sackcloth and ashes could equal it.

But on the resurrection morn the bridegroom returned, and by his spirit has been with the church ever since the day of pentecost. The eternal festivity has commenced. There is therefore no need of fasting and mourning in



sackcloth and ashes. "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The prophetic eye of Isaiah beheld this glorious change from Judaism to Christianity and tells us the kind of fast that is acceptable to God in the new era:

"Is it such a fast that I have chosen? a day for man to afflict his soul? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? wilt thou call this a fast and an acceptable day to the Lord?

"Is not this the fast that I have chosen? to lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake every yoke?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him? and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and *thine health shall spring forth speedily*; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

"Then shall thou call, and the Lord shall answer; thou shall cry and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday;

"And the Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

*Sec. 242. Doublemindedness.*—"The light of the

body is the eye; if therefore thine eye be single, thy whole body shall be full of light;

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee, be darkness, how great is that darkness!

“No man can serve two masters; for he will either hate the one and love other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.”

The thought in these figures of speech is the ruin of doublemindedness. We have already dealt with this subject as to matters of faith. And have seen that there can be no progress in faith-knowledge, except by forming convictions, and adhering to them, until they are shown to be wrong. The man that does not do this has not the single eye. He gropes in darkness, and his life is full of inconsistency. He thinks evil. For he lacks the power to attain unto panagathism. This only comes to those whose faith has led them to Jesus Christ—the light of the world. Those who are enlightened by his Holy Spirit, working through the Divine word are saved from pessimism. They are full of light and find goodness everywhere.

Doublemindedness of the *will*, however is worse than instability in faith. To serve two masters is impossible. There must be but one supreme will. If we undertake to obey God, and at the same time heed the maxims of the ungodly, collisions and wrecks must occur. The same line of railway cannot have two train dispatchers. Neither can the highway of holiness be governed by anyone but God. Let us then heed only the dispatches in the Divine word. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.” “This is my beloved Son; hear Him.”

*Sec. 243. The Study of Nature.*—“Take no thought, for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment?

“Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?”

“Which of you by taking thought, can add one measure unto his age?”

“And why take ye thought for raiment? Consider the lillies of the field, how they grow; they toil not, neither do they spin.

“And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

“Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?”

“Therefore, take no thought, saying, What shall we eat? or what shall we drink? or, Wherewithal shall we be clothed?”

“(For after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things”

Littleness or weakness of faith exists on account of absence of reflection. This passage seems, therefore, designed to teach us at least incidentally that faith can be strengthened by meditation upon the doings of God, as manifested in the phenomena about us.

In teaching us how to strengthen our faith, Christ seems to take the subject of unreasonable anxiety as an example, and argues as follows: (1) The fowls of the air are fed, although they are improvident. Is there not greater reason why the provident children of God will be cared for? (2) Anxiety will not in the least add to our age. We know not what will be on the morrow; why then should we worry about that which is beyond our control? (3) The lillies, without effort on their part, are arrayed in marvelous beauty. Cannot God adorn us also? O, ye of little faith, strengthen your confidence, by illustrations such as these that everywhere abound. Ye are of more value than many sparrows. And God is so inti-

mately acquainted with you as to number the hairs of your head. "Is not the life more than meat and the body more than raiment?"

"Behold, the Lord's hand is not shortened, that it cannot save neither is his ear heavy, that it cannot hear." Have faith then, in God; and believe in me. Trust me. I am with you always, either in my own proper person, or by the omnipresent spirit, that is associated with me in a mysterious agency. Anxiety about your future, when you are in such blessed company is unreasonable. It is most dishonoring distrust of your unseen Divine friends. Do your part and God and his ministering angels will do their part.

*Sec. 244. Our Divine Trusteeship.*—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We bring nothing into this world and can take nothing out of it. The tenure of our earthly possessions is precarious. We may be required to surrender it at any moment. But if one seeks the kingdom of heaven; *i. e.* by faith considers all that he has and is, as belonging to the Divine King, then in a sense he becomes a trustee of whatever power he may possess, and God, the *Cestuy que trust*. Then two things will follow if he is faithful to the trust. (1) It will increase. Greater power will be given the trustee. "These things shall be added unto you."

Consider how railway companies make commodious cars and stations and adorn them. This is done it is true for the glory of the company; but the agents get the benefit of these things, They contribute to their comfort and redound to their glory. Now, will not God also glorify the trust held in his behalf? And will not the trustee's position be far more honorable and desirable than if he held it for himself? Nothing can touch the God of glory, by faith, without becoming glorious! How radiant the humblest cottage may become, if there is faith enough there, to find the King of Glory, already in

its walls, waiting to be revealed with patience that passeth all understanding.

(2) And when the time comes to surrender the trust, in part, by the dissolution of this earthly tabernacle, the Divine *Cestuy que trust* will not suffer the trust to fail for want of a trustee. The work will be carried on. "Blessed are the dead which die in the Lord, from henceforth: Yea saith the Spirit, that they may rest from their labors; *for their works do follow them.*"

One comfort in this trust relation is that it has a promise for the support of those we love. "I have been young, and am old" says David; "yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful and lendeth; and his seed is blessed."

How sweet is the thought that God loves us, and his spirit follows us, on account of godly parents. Let us hasten then to transfer all that we have to that invisible King and become his stewards. We can enter into no business transaction that will be so important, both to ourselves and those that we love as this.

*Worldly Lusts.*—In this connection let us note that a steward of Christ cannot be *worldly* in spirit, in the scriptural meaning of that term. Worldliness as used by the sacred writers denotes the condition of the atheistic spirit that has no faith-knowledge of any world but this.

But one who by faith becomes a steward of the risen Christ, is not limited to the terrestrial. His conduct, purposes and aspirations are modified by his celestial relations. The atheist works for himself. The Christian works for his Divine Master. These two then, while engaged in the same act, for instance, the acquisition of wealth, are animated by a different spirit. The one is worldly; *i. e.* his work relates to this world. The other is spiritual; *i. e.* his work relates to the invisible Christ in the spirit-world.

It must be admitted, however, that many Christians are afflicted with quasi-worldliness. They believe in the



existence of God, but do not fully trust Him. They work *for* Him, but not *with* Him. In their works for the Master, they have regard only to the reward in the life to come. But they do not work with Him, in the sense of counting on his Divine assistance or reward in this life. They do not feel sure of the fatherly care of God and his daily superintendence, either through general or special providence; and as to the latter they are so skeptical as to be almost as weak as atheists.

If a Christian believes that he is left in this world to shift for himself and that he need not expect Divine assistance, he soon learns to consider himself, the architect of his own fortune, and soon exhibits in his conduct the spirit of the worldling, who works for himself and not for another. But the truly godly spirit works for and with God by faith, and is, therefore, unworldly. He has what is called repentance (*metanoia*—the beyond knowledge). By faith he knows the power, love and help *beyond* this visible world, available, if he will harmonize himself with the Divine spirit revealed in Christ. He believes the Scriptures that declare that "godliness is profitable having the promise of *the life that now is*, and of that which is to come."—I Tim. 4:8.

## CHAPTER XLIII.

### THE SERMON ON THE MOUNT CONCLUDED. THE SEVENTH CHAPTER OF MATTHEW.

CONDEMN NOT—THE NECESSITY OF PREPARATION FOR CHRISTIAN WORK—CENSORIOUSNESS AND HYPOCRICY CORRELATED—ADAPTATION—ASKING, SEEKING AND KNOCKING—THE GOLDEN RULE—SALVATION BY FAITH—THE IMPORTANCE OF GOOD WORKS.

*Sec. 245.—Condemn Not.*—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." We have already discussed the subject of criminal jurisprudence, to some extent, in other connections. It is designed, however, in this section, to call more particular attention to the relation of the cross of Christ to this subject.

Christianity does not take away from us the power to discern sin, evil and guilt. But the *penalty* is of the essence of the law. And the thing we should avoid is the assessment of the penalty. For it is the nature of Divine justice, to measure to us as we measure to others. But at this point, we meet one of the most striking paradoxes that Christianity presents. *The cross of Christ enables a Christian to judge others and at the same time be saved himself.* For on the cross, Christ vicariously met the penalty of the sin of the world, wherever the Divine sacrifice is received by faith. An intelligent Christian, there-

fore, has no fear of condemnation. For Christ by his own blood has extracted the sting from the law so far as the believer is concerned. And hence, when a Christian, condemns some unbeliever to his just deserts he does not thereby expose himself to danger; neither does he abrogate the law. The cross both vindicates the law and saves the Christian from the law of measurement, notwithstanding his condemnation of the sinner. But by the time we attain to the knowledge of Christ, sufficient to enable us to make this distinction, we become so imbued with the spirit of Christ that we have no sympathy for the purely *penal* idea. We turn from *lex talionis*, as of the essence of Judaism, to salvation, as of the essence of Christianity. And we use no more of justice than is necessary to correct and reform the wrong-doer. The burden of Christianity to sinners is; "Neither do I condemn thee. Go and sin no more." "Cease to do evll; learn to do well." "Turn ye, turn ye, why will ye die!"

The word *felon*, is born of the penal idea; and should perish with it. To be branded with *felony*, is like the mark of Cain in our modern civilization. And if our penitentiaries are converted into houses of correction, the distinction sought to be made by the introduction of the *felonious* idea in our jurisprudence will disappear. For, there will be no necessity for grading offences where the design is to reform all offenders both great and small.

Our Judaized system of criminal jurisprudence presents a curious paradox. The greater the offence, the less is the contempt for the criminal. If a man commits petty larceny—a mere jail offence, like stealing a sheep, he is an object of contempt—a mere *sheep thief*. But if he commits a *felony*, like murder, arson or burglary, he is an *important* criminal. His trial is considered an important criminal proceeding. The court, attorneys and jury feel the dignity of their respective positions in the trial. The reason of this is, that the severity of the penalty makes the case important to the accused; and thus importance

passes by reflection, upon all that are connected with the case.

But when the penal idea is displaced by that of reform and salvation of law-breakers, then all both great and small, will be classed together; and be discharged when they bring forth fruits meet for repentance. The spectacle of lionizing the higher grade of criminals, will disappear. The greatness of the penalty will no longer make them great. They simply go like fools to the correction of the stocks; and remain there until the spirit of wisdom has *in fact*, taken possession of them. Some like incurable maniacs, may never reform. But their detention in such cases, has in it no more of the elements of condemnation, than the confinement of a lunatic.

To sum up the whole matter of dealing with criminals, enough has been said to show, that it is purely a question of *purpose*. If *lex talionis* is the design, we miss the spirit of Christ. Any other purpose seems to be admissible, according to the circumstances of the case. And the best purpose is that of reformation and salvation, where there is any ground to hope that the criminal may be corrected.

*As to the proper Disposition of Incurables.*—The number of the incorrigibly criminal and the incurably insane, is increasing. Their support is a burden to the state. And the question arises as to what should be done with them? The answer seems to be that, where, after full proof and repeated trials, it is found that a criminal or insane person has passed beyond the hope of recovery, the body politic has the right to exterminate him, so far at least as this life is concerned. They are no longer human beings. They are to all intents and purposes, beasts. And there is no more reason, for their continued existence, than there is for that of beasts of prey.

What useful purpose can be subserved by keeping the homicidal maniac, chained in his cell for life? Would it not be better for him to die? And so, if a man supposed

to be sane, is hopelessly criminal, why should he not die?

*Sec. 246. The Necessity of Preparation for Christian Work.*—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Or how wouldst thou say to thy brother: 'Let me pull out the mote out of thine eye'; and, behold a beam is in thine own eye?"

It is apparent from what has been said in the last section, that the work of reforming others is exceedingly important, requiring skill, diligence and a sound mind. The preacher of the gospel, must therefore study those things that hinder or impede such work. To illustrate: He must learn not to worry about the chip that he sees in his neighbor's yard, so long as there is a beam disfiguring his own landscape. When his own yard is cleaned up, then he may ask his neighbor, how his eyes can tolerate the sight of a splinter or chip on his lawn.

The apostle Paul uses another illustration when he enjoins us to have our feet "shod with the preparation of the gospel of peace." To bring men into a state of reform and reconciliation with God, requires preparation in the gospel. The preacher must know how to handle it. To minister to a mind or heart diseased, is a great art. To diagnose the spiritual trouble and apply the Scriptures aptly, demands skill.

Christ enforces this truth, in the parable: "Can the blind lead the blind?" In commenting upon this passage, Dr. Adam Clarke most ably says: "This appears to have been a general proverb, and to signify that a man cannot teach, what he does not understand. This is strictly true in spiritual matters. A man who is not illuminated from above, is utterly incapable of judging concerning spiritual things; and wholly unfit to be a guide to others. Is it possible that a person who is enveloped with the thickest darkness, should dare either to judge of the state of others, or attempt to lead them in that path of which he is wholly ignorant? If he does,



must not his judgment be rashness, and his teaching folly? and does he not endanger his own soul, and run the risk of falling into the ditch of perdition himself, together with the unhappy objects of his religious instruction?"

This process of preparation is largely one of experience. Unless we have an experimental knowledge of Christianity, we cannot teach it. Mere theorizing will not do. The Psalmist appreciated this fact when he said:

"Create in me a clean heart, O God; and renew a right spirit within me.

"Cast me not away from thy presence; and take not thy Holy Spirit from me.

"Restore unto me the joy of thy salvation; and uphold me with thy free Spirit:

"Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

We find here six things that are regarded as essential to *converting* power in a preacher: (1) Holiness; (2) Love of the right; (3) Consciousness of the Divine presence, through faith in his omnipresence; (4) The indwelling of the spirit of holiness, by faith in an omnipresent Holy Spirit; (5) Joy in consciousness of salvation; and (6) The sense of freedom or glorious liberty of the children of God.

There can be no doubt that if these things abound in us, we will be able to point many sinners successfully, to the Lamb of God that taketh away the sin of the world. In looking at Him, they will see their own moths and cast them out. And about all we can do in reforming others is to show men their own spiritual condition as compared with the character of Christ. And then they must cultivate as best they can the qualities He possessed. "The disciple is not above his master; but every one that is perfect (*katartismenos*—prepared—fitted—put in order) shall be as his Master."

Finally; The preacher of the gospel should be gentle. This quality of gentleness is often overlooked, in the

teaching of truth. But the wise teacher will heed the language of the apostle Paul to Timothy:

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient: In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

*Sec. 247. Censoriousness and Hypocrisy Correlated.*—"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Hypocrites, as a rule, are addicted to *censure*. They are given to fault-finding and are severe in making remarks on others. And they are as guilty as the ones they condemn. "Therefore, thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." According to this Scripture we may consider it a settled rule that the censorious are as guilty as the objects of their censure; and are essentially hypocritical; for they say one thing and do another.

Surely the hypocrite should reform himself, before he begins to reform others. The vice of censure consists in the innate love of finding fault. It is a species of self-exaltation over the alleged delinquent; and very frequently the fault is exaggerated; or spoken of wantonly and recklessly and without accuracy. If we would be healed of this deceitful disposition, let us learn to speak the truth in love. That is to say, let us not discuss one another's faults, except for a good purpose, such as to reform the wrong-doer; or, as an example in teaching or warning others against the quality condemned.

*Sec. 248. Adaptation.*—"Give not that which is holy unto the dogs neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you." The lesson in these figures of speech, seems to be the adaptation of means to ends. We should study the fitness of things. *The survival of the fittest* is written,

both in nature and revelation. "A word fitly spoken is like apples of gold in pictures of silver."

Dogs cannot appreciate holy things, nor swine, pearls. How incongruous then, it is to give them such things. This incongruity is referred to by Solomon, when he says: "As a jewel of gold in a swine's snout, so is a fair woman, which is without discretion." But on the other hand, he speaks of wise reproof upon an obedient ear as like an ornament of fine gold.

There is a time to keep silence, and a time to speak. The man is rarely endowed, who knows at all times *when* to speak. And who can always discern both *what* and *how* to speak

It undoubtedly requires the greatest sagacity to say and do the right thing at the right time. And yet all this is involved in the lessons taught in the text.

If we set our energies in this direction, and pray for the grace of Divine light, we will acquire skill rapidly, and will generally be able to see and do that which is proper. The Lord will send upon us the spirit of *propriety*, if we ask it.

*Sec. 249. Asking—Seeking—Knocking.*—"Ask, and it shall be given you, seek and ye shall find; knock, and it shall be opened unto you." "For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

In this passage, Christ returns to the object of prayer, apparently having in mind its paramount importance. *How* and *why* we should pray, He has already explained. He now reasons of the *answer* to prayer, and suggests three phases of human experience, illustrative of the subject. We will discuss them in the order presented in the text.

(1) *Asking.*—"What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?"

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father,

which is in heaven give good things to them that ask Him."

Unanswerable logic! If God has implanted in sinful men a natural affection that prompts them to heed the requests of their children, will not the sinless Father hear them who come to Him in the name of his *Fatherhood* and ask Him for good gifts, as a child asks a father? Most assuredly, He will!

But here the thought should be repeated that this is not a promise that we will always receive the specific thing asked for. It is simply a statement of the general truth that we will receive something. God will never turn us away empty handed. "*He that asketh, receiveth.*" And it should be further noted, that it is not the mere formal asking that prevails; but the entering into the filial relation by faith. This state is best described by the term *regeneration*. When we are born again, and awaken to the existence of the Father of Spirits, we ask and receive from Him, all that is best for us, as naturally as a child is supported in its father's house.

(2) *Seeking*.—The command to seek, implies that there is something to be found. To what object of search does Christ refer? The context shows that eternal life is the thing he would have us find. And He tells us that few there be that find the gate that leads to life.

This gate then, is the thing to be sought. It is a straight gate. It is narrowed down to one man—Jesus Christ—"the way, the truth, the life."

Few there be that *find* it. And yet there are multitudes of Christian converts. The most of them, however, did not seek and find Christ. He came to seek and save that which was lost and found them. He found the apostle Paul, when he was making havoc with the church, and took him, as it were, by storm.

A man, however, that seeks Christ is the more reasonable; and consequently the more blessed. And sooner or later he finds that Christ is a verity—a precious discovery, more valuable than gold.

The eye of the Lord is upon the man that is seeking the truth; and He will see to it, that the seeker shall find the truth—even the risen Christ, the center and soul of all things.

“Seek ye the Lord, while He may be found; call upon Him while He is near.”

“And ye shall seek Me and find Me, when ye shall search for Me with all your heart.”

Christ is the essence of all true religion. He is the breath of life come down from heaven. Many miss the truth revealed in Him and follow false prophets down to ruin, degradation and death. How broad is the road of false religion. How it abounds in the world to-day. “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

But how shall we know the true Christ and his teaching from false Christs and false prophets? “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

“Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

“Wherefore by their fruits ye shall know them.”

Faith in Christ bears its own specific fruits: Love, joy and peace, gentleness, meekness and temperance, goodness and fidelity. This tree of life grows in no other religious system. The presence or absence of these fruits, reveals the true or false teaching. “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.”

In practical Christianity, however, *finding* relates more particularly to Divine grace. This thought is presented in Hebrews 4:16: “Let us therefore come boldly



unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Favor with God then is a thing not so much to be earned as to be *found*; like one who discovers a mine of precious metal or valuable mineral deposit. Sometimes the seeker of gold fails to find it. But he that perseveringly seeks Divine grace never fails. It is at hand to be found of every man that would drink of the invisible well of life.

In sections 82 and 198 we have seen that the Divine plan is that we should grow in grace and that the *mercy* of God can accelerate this growth. It is equally true, as stated in the text above quoted, that we need Divine mercy to help us to first find his grace, before we can begin to grow in it. The phrase "*grace, mercy and peace*" so often occurs in the Scriptures, that these ideas must be correlated. We should, therefore first be at peace with God and man, in order to find and properly grow in Divine grace. The knowledge of this truth is revealed to us through Divine mercy and compassion. If then we would find grace and grow in it, let mercy and peace reign in our lives and as the days, months and years come and go, we will rejoice in grace expected and yet often surprisingly found.

But as in seeking for mineral wealth and lost jewels more or less patience in the physical world is required, so in things spiritual the patient search for Divine truth and grace will be rewarded. And yet mercy can mitigate and modify the demands of patience; and hence our prayer should be: *In patience remember mercy*. The waiting involved in patience shall be shortened by this prayer.

(3) *Knocking*.—"Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven"

A close analysis of the seventh chapter of Matthew will show that with one exception, hereafter noted, all

that succeeds the seventh verse down to and including the twenty-first verse, is given in exposition of the seventh verse. We have already seen that from the eighth to the eleventh verse, is devoted to the subject of *asking*. And all from the thirteenth to the twentieth verse is devoted to the subject of *seeking*. We now come to the twenty-first verse, which will throw light upon what is meant by *knocking*. The text seems to allude to the custom of visiting and being entertained by friends. "Behold," says Christ, "I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him and he with Me." Now of what does this Divine supper consist? "My meat," says Jesus, "is to do the will of Him that sent Me." And so, in the passage quoted (Matthew 7:21) Christ alludes to this supper when He declares that only that one enters the kingdom, "that doeth the will of my Father which is in heaven." To knock then at the door of Divine grace is to purpose in our hearts to do the Divine will. It is a supper in which God delights and He invites us to visit Him; like as full grown children returned to the paternal roof; and in this Divine banqueting house, his banner over us is love.

*Sec. 250. The Golden Rule.*—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

As above suggested, this passage occurs in this chapter out of its order. The abstract of this sermon in Luke does not present the various subjects in exactly the same order in which they appear in Matthew. It is, therefore, not derogatory to the sacred text to point out the proper connection of the various topics discussed.

This passage comes properly at the close, for it is the sum and substance of the gospel. It is another form of stating the truth set forth in Matthew 22:37-40: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments, hang all the law and the prophets.”

Things that are equal to the same things are equal to each other. So, if both the golden rule and the law of love are the substance of the law and prophets, it follows that they are equal to each other, and one and interchangeable. At first it seems singular that the word love nowhere appears in this remarkable sermon; especially so, when we consider that it fell from the lips of a being so full of Divine love to man. This may be due to the imperfect abstract of the sermon. Luke reports some things that Matthew left out. And Matthew gives us truths omitted by Luke. So that, we may conclude that neither of them, nor both together give a full report of the sermon. But be that as it may, the essence of love is set forth in all its fullness in this golden rule. The sermon gives us the substance of love if not the name. The man that has Divine love in his heart, will obey it. No other can observe it; nor has any desire to keep this precept either in spirit or letter.

This rule however is the standard and test of love; and if at any time a child of God comes short of it, a remedy is at hand, by repentance and forgiveness, through the blood of Jesus Christ.

*Sec. 251. Salvation by Faith.*—“Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?

“And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.”

It will not do for us in this world, nor in the world to come to plead our good works as a *legal* reason for Divine grace. We have all sinned and hence from the mere standpoint of our good works, Christ can well say, Depart from me, ye workers of iniquity. But if we come to Him, relying upon the atoning efficacy of his blood, by faith

that it was shed for us, then He will not say that we must depart on account of our iniquity. Whether this subject was explained in this sermon, we do not know from the report given of it. But probably it was; for the reason that he knew that his entire sermon would fall to the ground unless his hearers had faith in him; and immediately after his sermon ended, he began to honor faith by healing those that believed in him, and throughout his entire ministry, he taught its importance, declaring; "that whosoever believeth in him should not perish, but have everlasting life."

The relation of faith to salvation is discussed in other connections; and the reader is referred to what is there said. It is only referred to here to supply the gap that seems to have been made in the record of this sermon. For, if we cannot be saved by our wonderful works, then salvation by faith is the only alternative. The faith, however, results in good work as its fruit. As the tree, however, is planted and nurtured for the sake of the fruit, let us bear fruit, lest the faith be taken away and we perish. If we keep the faith the works will proceed from it; as sure as a fruitful tree will bear fruit. The battle of the Christian in this world of probation is to keep the faith. The apostle Paul, in speaking of his triumph in this regard says: "I have fought a good fight, I have finished my course, I have kept the faith." What a crown he has received! How his name is honored today throughout the civilized world. Now what saved this murderer of Stephen and persecutor of the church from oblivion or ignominy. Not his good works; but his faith in Christ from which the good works sprang. Without the faith, his marvellous career would have been an impossibility. He determined to know nothing but Christ and him crucified. And that thought made him forever great; for it is a tree of life in the soul of him that receives it.

*Sec. 252. The Importance of Good Works.*—"Therefore, whosoever heareth these sayings of mine, and doeth

them, I will liken him unto a wise man, which built his house upon a rock.

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not for it was founded upon a rock.

“And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

“And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall of it.”

Now what are these *sayings* that are of such transcendent importance. They are the three great things: *Faith, Love and Good Works*; separable, it is true; and yet so correlated as to make it impossible to treat of one without more or less reference to the others.

The subjects of *faith* and *love* are alluded to but not amplified in this sermon. The development of these subjects was reserved for the subsequent pages of the Divine record. It seems to have been the purpose of the Spirit of inspiration, working in the New Testament writers, to more particularly at the threshold of the sacred record, emphasize the gospel of *doing*; and hence that portion of the sermon relating to the exercise of the human will, or things that man should do or seek to be, was more fully preserved.

Good works are the fruit of faith in and love for Christ. If we like this fruit, later on in the record, the subject of spiritual horticulture is opened to us, and we may there study the fibre of faith; and love—the sap, that gives life to the tree bearing this delicious fruit.

If we have no taste for the Divine will portrayed in this sermon, if we will not obey the gospel from the heart, then we need and can proceed no further in the investigation of the mystery of the Divine life in the soul, through faith, working by love.

In *Part First* of this work, therefore, we have treated of faith, and what generally should be our conceptions of



and relations to God. In *Part Second*, the subject of love has been discussed and many of its methods of manifestation. In this *Part Third* of this work, we have sought to go more into details of Christianity as applied to practical human life—the things we are to will and to do as the best means of Divine grace.

What light this Divine sermon has thrown upon this branch of the subject! While not entering fully into the details of this life, it has done so, sufficiently to enable us to follow its methods and garner from the subsequent pages of the sacred record any other rules of life or conduct that we may need,

But the general spirit of the gospel is presented in the abstracts of this sermon appearing in Matthew and Luke. How blessed is the assurance that he who obeys this gospel epitome shall be founded on a rock. Not that good works are the sole means of our salvation. Good works, it is true are the house in which we live. But faith is the foundation of the house. For without faith in Christ, we have no proper conception of what we should do and be. But without the house, the foundation will soon crumble away. And so, faith and good works reciprocally support and strengthen each other; and faith is thus made perfect by works. The religious experience, resulting from a life of good works, increases the faith, makes it more powerful, and stimulates the soul to still greater works. While then we are saved by faith, as the foundation saves the house, *directly*, yet the good works that preserve the faith are our *indirect* means of salvation. Let us have then, this saving faith in Christ. Let us increase and build upon it, by a life consecrated to the Divine will. These means of grace will bring us into favor with God and He will be a wall of salvation round about us, through faith in his saving power. Whatever power we have should be exercised for the sake of Him who gave it. Ability means work. Endowment means service. "Whosoever heareth these sayings of mine and *doth* them" is the one that shall stand.

“Be ye doers of the word, and not hearers only, deceiving your own selves.

“For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in the glass

“For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, *this man shall be blessed in his deed.*”

## CHAPTER XLIV.

### THE PARABLES OF CHRIST.

*Section 253. Teaching by Parables.*—"Without a parable spake He not." We have already seen the fertility of the apostle Paul in detecting analogies between the celestial and terrestrial. But Christ was far more prolific. He resorted to parables continually, throughout his entire ministry. "*Without a parable spake He not.*" He had but very little use for the things of this world, except to illustrate his spiritual truths.

The method of teaching by parable, or its synonyms, analogy, allegory, apologue, and fable, has always been used by the best teachers. Sometimes the parable presents the paradox of both concealing and teaching the thought of the teacher. Christ was required to explain to his disciples the parable of the sower, and the parable of the tares. The truth contained in those enigmas was thus concealed from his enemies; but when his friends received the explanation, their knowledge of truth was greatly increased.

Another point in favor of this method of teaching is that it arouses and holds attention and stimulates inquiry. Mr. Lincoln seems to have generally resorted to this plan. He had an inexhaustible fund of anecdotes, with which he illustrated his positions, and his power over his audiences was phenomenal.

The principle involved in the use of parables is that of *object lessons*. It is a method of proceeding from the

known to the unknown that is now commonly recognized to be the most useful.

It is the purpose of the present chapter to examine some of the leading parables of Christ. Not only to learn the truth that He taught, but to learn how to use his method of teaching; for the subjects of parabolical teaching multiply *ad infinitum*.

It should be noted in the use of a parable that it must present both a type and antitype. The ancient Jewish feast of the passover, involved a parable, in which the paschal lamb was the type and Christ was the antitype. So it should be remembered that in all the parables of Christ, the matter illustrated is the antitype. The thing by which the illustration is made is the type.

And the type can never be on "all fours" with the antitype; for as shown in Sec. 40, if the two were alike in all respects, one could not be a type of the other. A lamb cannot be the type of another lamb. But when things that are unlike, have points of resemblance, then a parable, allegory or analogy becomes possible. When, therefore, Christ uses the expression "the kingdom of heaven is like" this or that, He simply means to say that the thing referred to *typifies* the Divine kingdom in some one or more respects. And the secret in the exegesis of any given parable is to discern the points of resemblance between the type and its antitype.

With this thought in view, let us proceed to the study of the leading parables, uttered subsequently to the Sermon on the Mount, having already considered the parables given in that sublime discourse.

*Sec. 254. Outer Darkness.*—"The children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." The type here referred to is that of a city, in which the law abiding are sleeping quietly, in the middle of the night, while in the alleys, back yards, and other unfrequented places the ruffians are quarrelling, the dogs are fighting and the phrissoing cats are wailing. This same thought is referred

to in the last chapter of Revelations: "Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city.

"For *without* are *dogs* and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Until the coming of Christ, the Gentiles were the dogs and the Jews the children of the kingdom. But in this passage, the prophecy is that the situation should be reversed. The Jews, with here and there a few exceptions, should be the dogs, and the Gentiles, that should receive the truth should be the children of the kingdom.

From that day to this, the Jew has wailed and gnashed his teeth, through many centuries as the dog of vengeance or persecution has come in upon him. When as a people they find the antitype of their paschal lamb, the morning will break in upon them, and drive away the wailing and wrath of the night, and the Sun of Righteousness will arise with healing in his wings.

Christendom is greatly interested in the conversion of the Jews. For in the view of the apostle Paul, the receiving them back to Divine favor will be "but life from the dead;" *i. e.* exert an influence in the world like the resurrection from the dead.

Sin has torn the Jews for centuries. Christ is the great Physician who can heal their wounds. Let them come to the throne of grace, repenting of their sins. Christ will have mercy and not sacrifice. The paschal lamb is no longer needed. The great antitype is come. Until they hear his voice, wailing and gnashing of teeth may beset them at any time. And this deplorable condition applies, not only to those who are Jews in name; but to all who are imbued with the Judaic principle of *lex talionis*. They condemn others, because they are ignorant of the law that measures to them as they mete to others. They bite and devour, and are themselves bitten and devoured under the *law of caninity*, that biters shall be bitten. "If



ye bite and devour one another, take heed that ye be not consumed, one of another."

*Sec. 255. Parable of the Sower.*—"Behold a sower went forth to sow. And when he sowed, some seed fell by the wayside, and the fowls came and devoured them. Some fell upon stony places, where they had not much earth; and forthwith they sprang up because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root they withered away. And some fell among thorns; and the thorns sprang up and choked them. But others fell into good ground and brought forth fruit, some one hundred fold, some sixty fold, some thirty fold."

The disciples of Christ did not understand this parable; and probably neither would we, if He had not given us the explanation of it. As explained, however, the lesson is clear. Each human heart is the field; for this parable treats of the individual. The sower is the preacher of the gospel; and the seed is religious truth. The ordinary plan for the development of the Divine life, as shown in the chapter on *Regeneration*, is to *grow* in grace and the knowledge of Christ. In some, however, there is no chance for the seed even to germinate; because they do not *understand* the truth preached to them. A man that does not understand the gospel, is compared to soil that is hard and unprepared to receive the seed. Some of this class believe the gospel, but distort it to their own destruction. Others being less credulous, withhold assent, because they do not understand the word. In either case they remain in wickedness; because the truth sown takes no effect. Let us then seek a *good understanding* from God. He giveth wisdom liberally to all that ask Him; and upbraideth not.

The next class is those in whom there is no *endurance*. For a time they are joyful Christians. But, like stony ground there is nothing to feed the roots. When the trial of their faith comes, by persecution or otherwise, their love dies out and they lose their faith.

There is still another class spoken of in this parable, as *unfruitful*. They hear the gospel, understand it to some extent and believe it. But the cares of the world and lust for riches choke the word like thorns and weeds destroy an uncultivated field of growing corn.

But the good and honest heart is *good* ground. He hears the truth; understands and believes it; and brings forth the fruits of the Spirit of Christ that dwells within Him by faith.

*Sec. 256. Parable of the Tares.*—"When the blade was sprung up, and brought forth fruit, then appeared the tares also." The parable of the sower, considered in the last section, views man individually. But the parable of the tares, treats of men collectively. In the church, the true Christians, and sometimes a few *false brethren*, grow side by side. Hence among the experiences of the apostle Paul, was "perils among false brethren." But if we undertake to gather out the tares, we may injure the true wheat. So, church trials and contentions of that character should be avoided. Each member has a personal remedy given by Christ, as follows: "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee, one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

But if he will endure faithful preaching and comes to church, let him come. For, he may be converted. On the other hand when he sees his hypocrisy is discovered, if he does not repent he will finally cease to attend church, and the society can then mark his name as dropped from the roll of membership. Of course, where such characters can be weeded out without injuring the true wheat, or disrupting the church, there is nothing in this parable forbidding such procedure. But the lesson of

the parable is that it is better to let the tares alone, if the attempt to remove them will injure the church. God will separate them in due season; and his processes, sometimes are more terrible than the fiery cylinder of the threshing machine.

*Sec. 257. Resemblance of Christians to Little Children.*—"Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

There are several of these analogies, that may be pointed out:

(1) *Dependence.*—As a child is dependent upon its parents, so we are dependent upon God. The recognition of this truth produces humility or the poor-ness of spirit mentioned in the first beatitude in the Sermon on the Mount.

The man that perceives his utter dependence upon the will of another cannot be proud. He may be exalted as a child of God but not conceited.

(2) *Teachableness.*—Little children are teachable. Unless we also will learn of Christ, we cannot find the truth and rest, promised in his word.

(3) *Forgiving.*—Little children do not harbor malice. And hence the apostle Paul, says: "Brethren, be not children in understanding; howbeit, in malice, be ye children, but in understanding be men."

This text brings out the thought that the type is not on "all fours" with the antitype. For it presents the paradox of admonishing us not to be children and yet to be children. That is to say, let us have a better understanding than children; but let us harbor malice as briefly as children.

There are other points of resemblance between the Christian character and the nature of little children, but the foregoing will suffice to indicate the character of study involved. And so, upon the same principle, a Christian

is compared to a lamb and a dove; and also to a serpent, an eagle and a lion.

*Sec. 258. The Grain of Mustard Seed.*—"The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It should be remembered that there was a species of mustard in Palestine that answered to the description in this parable. It became a tree when grown. The point of resemblance to spiritual matters is in its *growing*. When viewed collectively, the kingdom of Christ grows; and will ultimately spread like a vine over the entire earth. Like yeast, it will leaven the whole lump.

When viewed individually, the Divine plan is that a Christian should *grow in grace* along the line of obedience as he increases in knowledge and faith. In Luke 17:6, the same thought is expressed: "And the apostles said unto the Lord; Increase our faith: And the Lord said: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine (little fig) tree, Be thou plucked up by the root, and be thou planted in the sea; and it shall obey you." And also in Math. 17:20 Christ said to his disciples: "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

There are two things to be observed in relation to this ormethistic (mountain-moving) faith. (1) It is acquired by growth; which implies more or less waiting or patience. (2) We should avoid any faith-work that involves *temptation of God*. It must be a useful work; and natural resource should first be exhausted. In these days of modern railways, mountains are removed by faith, through the use of general providences. And resort to special providence is unnecessary, unless it be to inspire capitalists with confidence in the given project. In this

respect, God may have had more to do with the development of railways than we think or imagine.

But with God all (useful) things are possible. And the lesson of the texts is that our faith may so develop that there is no useful work that we may not undertake and accomplish through Divine grace, along the line of faith and patience.

*Sec. 259. Hidden Treasure.*—"The kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

The morality or the neighborliness of concealing from the owner that there is valuable mineral on his land has been questioned. And it does seem that such concealment is not generous; nor in harmony with the golden rule. But the type, as we have seen, is not on "*all fours*" with the antitype. When Christ compares himself to a thief in the night, He does not thereby justify stealing. But He comes suddenly, or unexpectedly, as a thief comes. So in the parable of the hidden treasure, the point of resemblance is the joyful buying, rather than the concealment. For instead of concealing the gospel, the disposition of the new convert is to preach it to every creature. The lesson of the parable then is that when the existence of the hidden kingdom of God is revealed to a man, he joyfully transfers all he has to the God who gave it, and considers himself a steward of God, rather than holding his endowments in his own individual right.

*Sec. 260. The Pearl of Great Price.*—"The kingdom of heaven is like unto a merchantman, seeking goodly pearls; who when he had found one pearl of great price, went and sold all that he had and bought it." The Divine will is the pearl of great price. And the man who places all that he has and is, in subjection to that will, makes a great bargain. "Seek ye first the kingdom of heaven and its righteousness, and all these (temporal) things shall be added unto you."

*Sec. 261. The Eucharist.*—In this closing section of



*Alathiasis* proper, it is impressive to note that the natural order that we have pursued in the study of the tenor of the gospel as related to the prevention and healing of disease, enables us to conclude with the sum of the whole matter as presented in the emblems of the Lord's Supper, the last of his official acts prior to his arrest, in which He ordained, for his church an everlasting parable, symbolizing his shed blood and broken body.

When we consider that this sacrament was ordained while he stood in the shadow of the cross, what fortitude He exhibited, thus to utilize his own flesh and blood so soon to be bruised! How like a *ruling passion* was this love of teaching by parable!

The record of that transaction in the gospel seems to have been incomplete; so the apostle Paul in some mysterious visit from Christ after his ascension, received a new and full account which He has recorded as follows (1 Cor. 11:24-28):

"The Lord Jesus, the same night in which he was betrayed took bread:

"And when he had given thanks, He brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me.

"After the same manner also He took the cup, when He had supped, saying: This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

As wine and bread give life and strength to the body, so this Divine sacrifice shall be food to our souls; food for thought; stimulation to the will; exciting love; and not only so, but through the spirit working the salvation of the body.

If then we would find health, peace and prosperity, let us use these sacred emblems with the spirit and with the understanding. Drink of the water of life! Feed upon the bread of life! Eat of the fruit of the tree of life and

live! Remember that this Divine feast is through the great faculty of the soul, *imagination*. "Do this in *remembrance* of me." The event must be recalled, or the doer and the deed will pass into oblivion. We were not eye witnesses of the crucifixion. Therefore, its tragic scenes cannot be reproduced in the chambers of memory alone. But faith-knowledge working through the imagination supplies the place of personal knowledge, and its specific memories.

How great is the wisdom and beneficence of God in endowing us with the faculty of imagination, that enables us by faith, to utilize the cross that we have not seen! Let us then, cleanse, purify and feed our imagination daily with this great provision for the salvation of mind, soul and body. *Meditate* upon the cross! Revolve the subject in the mind! See the evidence of Divine love, and be healed!

It is undoubtedly true that the greatest known means of grace is the Lord's Supper, properly observed.

"*Of Me.*"—Not only is this sacrament to commemorate the deed, but the *doer*. "Do this in remembrance *of me.*" Keep the crucified and risen Christ in mind, "as seeing him who is invisible." Let him be the sum of your existence, the end of your purposes, aims, hope and work.

He is the arbiter of your fate. The only one you need to consider. All power is given Him, and by his grace, we are what we are, and will be what we will be. And the sum then of all hygiene, both spiritual and physical is *to love and obey Him who gave Himself for us.*

*APPENDIX.*

*PRACTICE.*



## *PRACTICE IN ALATHIASIS ILLUSTRATED.*

### *CHAPTER XLV.*

#### *THE GENERAL UTILITY OF ALATHIASIS.*

*Sec. 262. Valuable in the Treatment of All Diseases.*

—The principles of this treatise will be found of utility in all diseases, not even excluding diseases of the vital organs that have been generally regarded as fatal. Upon this point, however, the distinction should be observed between the disease and the destruction of a limb or organ. Alathiasis of course cannot restore a foot that has been amputated, or a lung that has been destroyed, or an eye that has been knocked out. In such cases the lung or eye is no longer diseased. We cannot predicate disease, of that which no longer exists. But if an organ exists and is merely diseased, the principles of alathiasis will justify an effort to heal the patient. We may even hope for the cure of diseases that are commonly regarded as incurable, not even excluding tuberculosis, cancer or leprosy. In fact as long as a patient lives, life should not be despaired of. For the fact of life is proof that no vital organ is destroyed. For of course if any organ essential to life is destroyed, death must ensue at once.

It is not, however, the purpose of this work to enter into a detailed discussion of the treatment, or application of alathiasic principles, to every form and variety of disease. The reader must be left to work out these



principles so far as they apply to his particular case. But the sin of drunkenness is so prevalent and the diseases known as Bright's disease, cancer, consumption and leprosy are from a mere human standpoint so fatal, that a discussion of these subjects will be found generally useful; and also will serve as examples, of the employment of these principles in the treatment of physical and spiritual troubles generally. These closing chapters will therefore be devoted to these topics; not merely for the benefit of these particular classes of patients; but also by way of exemplification of the general subject of *Applied Christianity*.

## CHAPTER XLVI.

### DRUNKENNESS.

*Sec. 263.—Drunkenness a Disease.*—It is generally conceded that the habit of drinking intoxicating liquors to excess indicates a disease of the mind and body. And the seat of the disease, so far as the body is concerned is in the stomach. That organ is not in a healthy condition. It is poisoned. To intoxicate means to poison.

The disease of habitual or periodical inebriety manifests itself in a morbid thirst; intensified by the memory and imagination. These two faculties combined bring before the mind the sparkling cup, the saloon, the boon companions, the agreeable taste and effect, and produce a specific result upon the tongue, palate, and stomach; and the tissues, already weakened by the habit communicate through the nerves, to the brain and consciousness, the resulting morbid thirst for the very poison that produces the sting.

*Sec. 264. Treatment.*—It is not the purpose of this work to supersede any recognized cure for drunkenness that may prove to be efficient. But rather to reinforce these various remedial agencies, by truths that should be remembered.

As we study the subject, it will be found that the treatment should relate to four things: (1) Physical derangement, involving the tissues of the stomach and brain, and also the nervous and circulatory systems; (2) Perverted or morbid memory and imagination; (3) Sin and fear in the heart; (4) Weakness of will.

*Sec. 265 The Gravity of the Case Must be Considered.*  
—The patient should consider the greatness of his danger and the importance of reformation, in order to fortify himself in the effort to break off the ruinous practice.

There is only one end to persistent inebriety and that is, the serpent's bite and the adder's sting. It is as certain to come as the water is to dash over Niagara. The Divine Word is pledged to this result and it cannot be gainsaid:

“Look not thou upon the wine, when it is red, when it giveth its color in the cup, when it moveth itself aright.

“At the last, it biteth like a serpent, and stingeth like an adder.”

“Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.”

The case of the miraculous wine at the wedding feast is sometimes cited as an authority for the use of wine as a beverage. It is probable that this wine was intoxicating. At least this is the view of Dr. Adam Clark and Matthew Henry. But this miracle was wrought before Christ became a public teacher; for he said to his mother, “My hour has not yet come.” His action seems more to have been influenced by filial affection, and regard to Jewish customs than to undertake to teach a lesson that they at that time were not prepared to receive. (See on this point John 16:12).

The doctrine of Solomon, then, of total abstinence is the only safe cause. How one may be helped in such a case we will now briefly consider.

*Sec. 266. As to Cleansing the Imagination.*—It does seem that there is a mysterious demoniacal power that works upon the spirit of man through the memory and imagination. But whether it is the work of a demon or not, or merely that of the human memory, or both, when the sparkling wine comes up before the “mind's eye,” let the inebriate learn to turn his imagination from such subjects of thought, and look to the cross of Christ.

The contemplation of his shed blood and broken body

is an infallible cure for a morbid imagination; and was designed to be so, from the beginning. "By his stripes we are healed." A mighty truth like the cross of Christ rectifies the mind while it occupies it. While truth is in the mind, error is impotent. The *diabolos* must first deceive, before he can destroy the human soul.

Let the victim of drink then, cleanse his mind in this way *persistently*, until he is healed of his *demonia*. In due time the devilishness will leave him. And the angels that ministered to Christ at the close of his conflict will come to him in joy and ministration. For all heaven smiles upon victories of this kind.

*Sec. 267. The Relation of Fear to Drunkenness.*—The thing particularly to be fought in an effort to reform, is fear. If the inebriate will analyze his sensibilities when he is trying to reform and thirst torments him, he will find more or less fear pervades him; for as already seen, fear is of the essence of all pain, affliction and disease. It is important, therefore, to overcome this fear; for fear hath torment. Fear is of the essence even of morbid thirst.

In another connection, we have considered the perfect love that casteth out fear; and refer to what is there said. With the aid of the principles there taught, the victim can overcome all fear. And he should do so. Fear is the stronghold of the *diabolos*—the dungeon of the mind. It is of the essence of *despondency* that leads to suicide. Therefore, comfort and encourage yourself in every way; especially by the contemplation of the cross of Christ; for the "chastisement of our peace was upon Him."

In seeking to overcome fear, remember to first *minimize* it by remembering that your past thirst is gone. Your future torment is not here yet. The present woe is all that you are required to endure. This process of present salvation reduces fear to a minimum; and finally destroys it through perfect love.

When you have thus brought your heart and mind under control and your present thirst is divested of much of its fierceness and formidableness, then consider your-

self as weak rather than diseased in body; and pray God for physical strength. And the tissues of the stomach will gradually become stronger and assume their normal condition. For in our age, the Divine plan generally is, that we should *grow* better—"Grow in grace and the knowledge of Christ." So, if you are saved, it will probably be along the line of growing in strength, mentally, physically and spiritually. And at this point your physician can aid the good work by prescribing a tonic; upon which a blessing should be invoked, the same as upon any other food. And even a little wine may not be amiss. These matters the physician and patient by consulting together, can best determine.

*Sec. 268. The Correlation of Sensuality to Worldliness and Devilishness.*—The apostle James speaks of a wisdom that is "earthly, sensual, devilish." This seems to involve the idea that there is a connection between these three things.

The adjective "*earthly*" means *worldly* and this is shown in Sec. 244 to denote "the atheistic spirit that has no faith-knowledge of any world but this."

Sensuality exhibits itself in two ways: (1) Fornication; (2) Gluttony, including drunkenness.

Devilishness denotes any ignoble, vicious or malignant propensity whatever.

Now in the conflict with drunkenness, if worldliness and devilishness can be eliminated from the heart, the sensuality must die, for they are its tap-roots. The world, the flesh and the diabolos constitute the *triune* essence of all sin. And if either of the elements of this trinity is destroyed, the trinity itself must dissolve and die.

We have seen, in Sec. 244 that faith in Christ involves the destruction of worldliness, for it introduces the mind to the metaphysical or spiritual as contradistinguished from the physical or material world. Gospel temperance then, is an efficient force in the treatment of inebriety; for faith in Christ assaults and destroys world-



liness—one wing of the enemy, and devilishness the other wing, loses its force and perishes from non-use. And sensuality the body of sin cannot exist where there is no diabolism to feed it. Diabolical glee—a spirit of rejoicing in iniquity—is of the essence of the bacchanalian revels, with wine and women in a bawdy house; and sometimes the diabolism takes on unspeakable forms.

*Sec. 269. Faith in Christ and Repentance Towards God.*—The best formula then for salvation from drunkenness or any other sin, is, faith in Christ, involving repentance of diabolism as inconsistent with the Divine nature. It is, therefore, important for the inebriate as the foundation of his efforts for reformation, to acknowledge that the unnecessary use of intoxicating liquors, or any other poison, is unwise, immoral and unchristian. This spirit of repentance will strengthen him in his moments of weakness and temptation. In fact the scriptural method of escaping the snare of diabolism is the persistent acknowledgment of the truth. God is always ready to help and strengthen the sinner, who will frankly confess his sin and weakness. The appetite of the God of truth, can only be satisfied with the truth, as between himself and those with whom he has to do.

*Sec. 270. Perseverance.*—Finally, never give up the good fight. If your will is weak, pray God to strengthen it. No odds how often you fall—even if it be seventy times seven—take a new start. “Men ought always to pray and faint not.” If a man finds himself in a quagmire, it is no reason why he should remain there; and especially when there is so much Divine power at hand, ready and willing to help. Wash your body with pure water; cleanse your mind with the blood of Christ; pray God for help; and if you fall, rise again. Remember that there is no unforgiveness in God. The door is never shut, as long as you wish to return to Him. He delights to heal the back-slider.

Do not worry about your past debauches; nor those that may come. For they may never come. Lay hold

upon present salvation. God saves you *just now*, to some extent. Praise Him that you are now saved from whatever you are saved from. This is the spirit and essence of *alathiasis*. And if you have learned this great truth, its mission is accomplished in you.

## CHAPTER XLVI.

### BRIGHT'S DISEASE, CANCER, LEPROSY AND CONSUMPTION.

*Sec. 271. The Fear of Pain and Death.*—In the treatment of important disease, especially chronic cases, we have already seen that the patient should be kept clean by bathing in tepid water, as often as is necessary; and there should be good ventilation, proper food, shelter and clothing.

It is also of advantage to have a good physician in charge, especially where the patient is weak and in need of tonics.

The patient should also persistently pray to God for relief with faith in his mercy and power to heal; but with submission to the Divine will. And where faithful Christians can be found, who are willing to engage in prayer, either with or without the imposition of hands, it is wise to do so. These matters have been fully discussed in the chapter on the Prayer of Faith.

But, in addition to all this, a very important thing is to overcome the fear of death; not by the materialistic stoicism that holds that death ends all; but by the consolatory assurance of the apostle Paul that to die is gain; it being far better to depart and be with Christ.

It is undoubtedly true that the next world, in the process of evolution, must be an improvement on this world. So that death is gain to the one that dies; but loss to his relatives and friends.

Fear of death is unreasonable; born of ignorance; and

proceeds from some unseen kind of diabolism. Hence the apostle Paul says: "Forasmuch then as the children are partakers of flesh and blood, Christ also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the diabolos; and deliver them, who through fear of death were all their lifetime subject to bondage."

Let us then not desert our post, on the one hand, but take care of our bodies as the gift of God; and on the other hand be ready with the resignation of our lower estate, whenever we are called to the higher. We are in the hands of God. We know not what the morrow may bring forth. By faith in the crucifixion and resurrection of Christ, let us contemplate our impending transit with peace, and the more certain its approach becomes, with joy and satisfaction. In this way, the burden that rests upon the body through fear of death will be removed and thus give nature, and if need be God, a better opportunity to restore us to health and strength.

There is still another form of fear that must be cast out; and that is fear of pain. There is at times more or less pain in all important maladies. Now the fear engendered in the heart by the pain, only aggravates the disease by piling an unnecessary burden upon the body. This fear should be fought out, by confessing a spirit that broods over the past or forebodes the future. Watch the sensibilities. Notice and study the emotions in the heart. Seek the perfect love that casteth out fear. Pray God to help you to be strong and of good courage. Be fearful about nothing. If you are afraid of God, let your fear of Him be converted into reverence and circumspection.

Remember that the fear of death has two prongs, mourning and wrath. Cure the wrath by observing that it is disguised rebellion and lack of submission to God. Become submissive, and you shall inherit the earth. Submit yourselves to God and He shall lift you up.

So far as the mourning is concerned, remember the beatitude: "Blessed are they that mourn for they shall

be comforted." In due time a sense of comfort and peace will enter the heart. It is promised and will come if we set the heart to expect it.

If you thus overcome sorrow, wrath, fear and pain, you will help the body wonderfully, along the road to recovery. There is no disease that cannot be healed, if pain can be kept out of the body. In fact the body is not diseased, if there is no pain in it. The part affected is simply weak. The patient is *at ease*. And this is contrary to the idea of *disease*; which means *not at ease*.

Christ's burden is easy and his yoke is light. Learn of Him and you shall find rest. The Scriptures closely studied, will enable any soul, troubled by either physical or spiritual causes, to enter into rest, quiet and tranquillity.

Having said this much in relation to important diseases generally, let us now briefly consider, more specifically the diseases mentioned at the head of this chapter.

*Sec. 272. Bright's Disease.*—In 1827 Dr. Bright issued a publication, containing a general view of renal diseases, and since then Bright's disease has been a generic term for all chronic affections of the kidneys—all of them being related by their common effect upon the blood.

When Bright's disease has reached a certain stage, it is generally considered fatal. It seems to love a shining mark and carries off many of our prominent men in their prime—President Arthur and Senator Carpenter, being among its conspicuous victims.

One of the chief causes of this disease is intemperance. "The abuse of spirituous liquors," says Dr. Reynolds "is a prominent determining cause of Bright's disease. S. R. Christison estimates the proportion of cases due to this cause in Edinburgh as three-fourths or four-fifths of the total number. He observes that dram drinkers, who regularly take ardent spirits, several times a day, short of intoxication, are liable to renal disease, as well as habitual drunkards.

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"Malt liquors, though less pernicious than spirits are also influential in the production of Bright's disease, if freely indulged in; and as intemperate habits frequently accompany personal uncleanness and exposed occupations, laborers, cab men, carters, hawkers, and persons under similar circumstances, form an undue proportion of the victims of Bright's disease."

In the treatment of this disease, it is manifest that whatever the exciting cause may be, it must be first abandoned. All poisons, including intoxicants and tobacco should be withdrawn from the system; proper exercise should be taken; and the general principles of physical hygiene should be observed.

But beyond this, as suggested in a former section, the loins should be girt about with truth. That is to say, the patient should learn to love and obey the truth. If he is a politician let him be governed by political truth. If he is engaged in business, let him be truthful and honorable in his dealings. If he is a preacher, lawyer or physician, let him *tell the truth*.

There is more in the figure of the girdle of truth than may at first thought appear. We have already seen that a greater part of Bright's disease is due to violation of Divine truth, as it relates to the use of intoxicants. All venereal diseases arise from violation of Divine truth as revealed in relation to chastity and marriage.

Facts such as these show how much disease men would be saved from, if their loins were girt about with truth. And no doubt they reveal to us that love of the truth will at least, as a general rule, preserve the body from diseases in the region of the loins. And not only so, but this Divine girdle of truth, by its association with other principles involved in the Divine armor, contributes to the preservation of the whole body.

On the other hand lack of consecration to the truth seems to more specifically manifest itself in diseases in the parts of the body that would be protected if the loins were properly girdled. The shafts of deceit, of course can

assault other parts of the body. But the loins seem to be peculiarly vulnerable to its assaults, as both wine and fornication leave their sting there, when their deadly work is accomplished. So if any other form of untruth finds a lodgment in the heart it is more liable to make its mark in some way in this part of the body. Hence the apostle enjoins us to have our loins girt about with truth.

Let then the one, who has been simple with wine or women, or in a sodomitic way, break off his evil practices; turn to God and say: "Lord, if thou wilt, thou canst make me whole." *Tell the truth* about your condition daily. Avoid exaggerating your pain or weakness. Bear the pain with a love that endureth all things and submits to all things; and fight out the fear of pain and death as it arises in the heart. Along this line of spiritual travail, the patient will find relief—sometimes one way; sometimes another; often by being led to a skillful physician, whom God has baptized with power to diagnose and treat the case, and properly advise him as to the laws governing his being. As you grow better, praise God and give him the glory, for praise is comely and the gate to power.

273. *Cancer*.—This is another disease which seems to be beyond ordinary medical skill after it has reached a certain stage. It occurs most frequently in the parts relating to the breast, either in the stomach or on the outside of the breast. After nine years of suffering Napoleon died of this disease, located in the stomach.

It is true that this disease sometimes appears in other parts of the body; but the fact that it generally appears in the region of the breast, suggests the importance of the breastplate of righteousness as a defense to it. It is a mysterious disease and its origin is commonly regarded as a mystery. But we have seen that the girdle of truth is a protection to the loins. And so we may conclude that the breastplate of righteousness will shield the breast and vital organs situated in that region of the body.

This breastplate of righteousness is faith in Christ bearing the fruit of obedience to his will.

If this view is correct, such a patient should observe the following principles in the treatment of his disease:

(1) Observe the principles of hygiene, already discussed.

(2) Persistently apply to God for relief with the words: "Lord if Thou wilt, Thou canst make me whole."

(3) Pain being a marked symptom, more or less constant, both it and the fear accompanying it should be minimized, by recurrence to the principles of present salvation, as explained in a former chapter. Also overcome the fear incident to pain by the perfect love that casteth out fear. You are burdened and heavy laden and in torment. Pray to Christ for the promised learning that will enable you to find rest.

There is much reason to believe that if the pain can be kept minimized and subdued, in this way, nature is endowed with power to recuperate. And if Divine assistance is needed, it will be furnished along the line of patience and growth in grace, because the patient has become submissive to and learned to love the truth; and also by reason of the law of faith that disposes God to honor confidence in his power.

*Sec. 274. Consumption.*—Closely allied to the subject of cancer is that of consumption; for it is a disease of the lungs—vital organs, so located as to need the protection of the breastplate of righteousness. All that is said in relation to the treatment of cancer will apply to this subject.

Tuberculosis seems to be beyond human skill, except to relieve or mitigate its severity. But with God, all things are possible. He can heal the patient, if He will. So far as the origin of this or any other disease is connected with hereditary taint, it can surely be overcome by faith in the Divine word: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge." And whatever the

origin may be, it would seem that after the patient has done the best he can for himself in matters of hygiene, formation of true faith, and obedience to the truth, the best thing he can do is to commit his case to Him who raised Jesus from the dead, and say: "Lord, if Thou wilt thou canst make me clean."

After each spell of coughing, however, the patient can help on the good work, by consoling himself with the thought that the past coughing is gone; and resolve not to worry over the next spasm until it occurs; and when it does occur, relegate it also to the past by the consideration that the spasm a moment gone exists only in memory and whatever torment, that memory produces is purely a spiritual and not a physical affliction. The patient should, therefore, often comfort himself with the text: "Sufficient unto the day is the evil thereof." This minimization of the affliction will lighten the burden on the membranous tissues and give the parts affected a better opportunity to heal. Such a consecrated spirit will surely obtain mercy and find grace in some way in due season.

Finally remember that the visible corruption cast up by the consumptive is an exponent of spiritual corruption. And sanctify the mind, heart and imagination by frequently contemplating the shed blood and broken body of Christ. If the patient thus allows the blood of Christ to cleanse him from all sin, then one reason for the phenomenon known as physical corruption will disappear so far as he is concerned; and in this way an important and possibly the final obstacle to recovery will be removed; and another glorifier of the cross of Christ will be added to the multitude of the redeemed and saved.

*Sec. 275. Leprosy.*—The various suggestions as to the treatment of these different diseases will apply to all of them. This is particularly true of the subject of leprosy. All that has been said will be found useful in the treatment of this disease.

It has no particular location. It is a disease of the



skin and may assail the body anywhere; and hence needs the whole armor of God.

It seems to be hereditary and is hastened in its development by uncleanness, unhealthy habitations, intemperance, and unwholesome diet, debauchery, great fatigue and nervous affections. It is a severe and generally fatal disease, so far as human skill is concerned. It is described by Dr. Reynolds, as follows:

“At length small tumors take the place of the stains; they are of irregular shape and various size, ranging from the size of a pea to that of a walnut; their color is yellowish brown or (sometimes) dusky red; they are soft and shining. The face is the situation where they increase most rapidly and become most developed, so that the countenance at length presents a revolting and even hideous appearance—it becomes studded with irregular knobbed elevations, separated here and there by deep furrows—the skin is much hypertrophied and the subcutaneous cellular tissue considerably swollen—the brows are overhanging—the lips, ears, and nose enormously thickened, the eyebrows, eyelashes, and beard fall off, the whole face is of a tawny brown or dusky hue—its dreadful deformity is rendered more disgusting by a greasy film which lubricates the tubercles and gives the skin a shining appearance.

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At length the tubercles inflame and ulcerate. Sometimes the ulcers are fungous and superficial, and produce and renew moist dark incrustations, which from time to time get detached. In other cases they eat deeply into the subjacent tissues. As the disease advances the internal organs become affected; the trachea and the ramification of the bronchi, the œsophagus and the intestines, become the seat of albuminoid deposits, similar to those of which the tubercular elevations of the skin are mainly composed. In these situations, as on the skin, the deposit at length undergoes softening, and so ulcers are produced,



and the disease terminates fatally with enteritis and colliquative diarrhœa."

Now it should be observed that Christ particularly delighted to heal this mysterious plague; and the first miracle recorded in Matthew after the Sermon on the Mount was the healing of the leper who said: "Lord, if Thou wilt, Thou canst make me clean."

Christianity is the only force that has ever been able to cope with leprosy. It requires Divine power to heal it. And hence when the king of Israel read a letter requesting him to heal a leper, "He rent his clothes, and said: 'Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?'"

When Christ came, this disease prevailed throughout the world; and it pervades all unchristian lands to-day. And it so abounded in Europe during the dark ages, from the tenth to the sixteenth centuries that there were hospitals for lepers in Great Britain and in every country on that continent.

But it nowhere appears in Christendom to-day, except in very rare cases, or by importation from idolatrous lands. The prayer of Christians saves Christendom from this awful plague; and thus God has set his seal that Christianity is the only true religion on this planet. And, please God, as the church of Christ spreads over the earth, the spirit that worked in Christ will wash away this dread disease, forever, from all mankind in his own blood. Amen!

"Ye shall know the truth and the truth shall make you free."

## CHAPTER XLVIII.

### THE GIFT OF GOD.

*Sec. 276. Hope for the Barren.*—"Lo children are an heritage of the Lord; and the fruit of the womb is his reward."—Psalms 127:3.

Considering the multitude of fruitless marriages, it would seem that such a treatise as this, should not be closed without, at least, a declaration of the author's belief that these cases are not beyond *hope* of Divine grace.

Perhaps one of the greatest sorrows that can come in wedded life is to be childless. It is true that for a season at least, the newly married lovers fill each other's hearts. But, if, in the process of time no child is born, the disappointment is often very great. Hence the inquiry is important whether these cases are proper subjects of prayer in our post-apostolic age?

We have already seen that we cannot expect the restoration of an amputated limb or an organ that has been destroyed. But barrenness does not belong to this class. No organ is destroyed, on the one hand, nor diseased on the other hand. But the whole subject is involved in the mystery of God, and so hidden from human knowledge, that the Divine power can be exerted and yet the Divine hand be concealed, which seems to be the general policy of God in our faith age. And in each individual case, according to the text above quoted the initiation of a human life is connected in a special sense with Divine will and power. That is to say it seems to

be more under Divine control and supervision than the development of plant and animal life, through the *general providences*, within human control.

That there is an unseen hand in the beginning of each human life, seems to be indicated by the unusual size of the families of the poor. In commenting upon this subject the Psalmist (107:41) declares that God poureth contempt upon princes, and maketh the poor families like a flock. "The righteous shall see it and rejoice; and all iniquity (as for instance ribaldry) shall stop her mouth.

"Whoso is wise and will observe these things even they shall understand the loving kindness of the Lord." What God withholds in one direction, He makes up, at least in part, in some other way.

*Sec. 277. An argument From Analogy.*—A source of encouragement in these cases will be found in Isaiah 54:1: "Sing O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife."

This prophecy is explained in Galatians as an adumbration of the growth of righteousness in the barren Gentiles under the future benign influences of Christianity.

The idea of healing spiritual barrenness should have its counterpart in the physical world; and the same God that can make the spirit bear the fruits of righteousness can also make marriage fruitful. And hence, such texts as the one above quoted are grounds for praying for the grace of motherhood.

*Sec. 278. Instructive Examples.*—Napoleon's remedy for barrenness was divorce and marriage to another. Eminent women of the Bible, however, found faith and prayer to be a better way. Some of these cases let us now consider.

(1) *The Faith of Sarah.*—"Through faith Sarah herself received strength to conceive seed, and was delivered of a child, when she was past age, because she judged Him faithful that promised." This remarkable

character had not only been barren throughout her married life, but was also past age. Yet through Divine power she became the mother of Isaac in whose line Christ was born. God seems to have taken her extreme condition to emphasize the completeness of his power and dominion in such cases. His arm is not shortened that he cannot save nor his ear heavy that it cannot hear.

(2) *The Entreaty for Rebekah.*—"And Isaac entreated the Lord for his wife, because she was barren; and the Lord was entreated of him, and Rebekah his wife, conceived." Isaac had no doubt learned the circumstances of his own birth, and seems to have had no hesitation in seeking Divine power in a similar case. And thus by the power of God, Jacob was born, and the line, through which Christ came was again miraculously preserved.

(3) *Rachel's Deliverance From Reproach.*—"And when Rachel saw that she bare Jacob no children, she envied her sister, and said unto Jacob: "Give me children or else I die." \* \* \* And God remembered Rachel and hearkened unto her, and opened her womb.

"And she conceived and bare a son; and said, 'God hath taken away my reproach;' and she called his name Joseph."

The reproach in such cases was perhaps greater in that age than in our modern age. And Rachel felt it so keenly that she preferred death to dishonor. God heard her prayer and thus Joseph, a great and powerful character in history, was born. When her next child Benjamin was born, she died in childbirth. While studying the mystery of death under such circumstances, we should be admonished that we are in the hands of a great and wonderful God, and must be prepared to submit to his will, in this as well as all other cases.

But the placing the beginning of the race through which Christ should come, in the hands of three barren

women, Sarah, Rebekah and Rachel, seems to have had in it a design to which we will hereafter refer.

(4) *The Importunity of Hannah.*—The most pathetic instance of the kind in question is that of the mother of the great prophet Samuel. She was sorely provoked and made to fret “because she was barren—” “wept and did not eat.” While in bitterness of soul she was weeping and praying over her condition, she received assurance that her prayer would be answered. In process of time she became the mother of Samuel, and under the Holy Spirit uttered the following words of inspiration, which need no comment:

“My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

“There is none holy as the Lord; for there is none beside Thee; neither is there any rock like our God.

“Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge and by Him actions are weighed.

“The bows of the mighty men are broken, and they that stumbled are girded with strength.

“They that were full have hired themselves out for bread; and they that were hungry ceased: *So that the barren hath borne seven*; and she that hath many children is waxed feeble.

“The Lord killeth and maketh alive; He bringeth down to the the grave, and bringeth up.

“The Lord maketh poor, and maketh rich; He bringeth low and lifteth up.”

*Sec. 279. The Immaculate Conception.*—In addition to the cases given in this last section, others might be cited. But it will suffice to say that such remarkable manifestations of Divine supremacy, in connection with the singular circumstance that John the Baptist, the forerunner of Christ, was born of a barren woman, seem to have been designed as a work leading up to the culmi-



nation of Divine energy, exhibited in the conception of the virgin Mary by the power of the Holy Spirit.

The fact that God himself desired a Son, is the highest evidence that he sympathises with every man who desires the joy and glory of fatherhood.

And faith that Jesus was miraculously born of a virgin, logically carries with it, full assurance of Divine power in such cases; and under the law of hope, if God conferred motherhood upon a virgin, then *a fortiori*, He can honor the mystery of wedlock with fruitfulness: "For marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge."

*Sec. 280. Patience and Submission.*—Be persistent then in hope and prayer, but patient. "It is good that one should both hope and quietly wait for the salvation of the Lord." Do this in the name of the crucified and risen Son of the virgin, and there will be some kind of glorious reward. If a child is not born some greater Divine blessing will be received. But, in many cases, no doubt, the suppliant will be granted the unspeakable joy of singing to her own babe, while she herself is rocked in the cradle of the great deep of Divine love.

But in all cases, where the coveted blessing is withheld, beware of rebellion and discontent. The formula that came three times from the broken heart of Christ, in Gethsemane is the best medicine, the only true Catholicism: "Abba Father, all things are possible unto Thee. If Thou be willing let this cup pass from Me; nevertheless not my will but thine be done."

THE END.





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*SUPPLEMENT.*

*MEDICAL MEMORANDA.*



MEMORANDA  
OF THE  
THEORY AND PRACTICE  
OF  
MEDICINE

BY  
DR. BENJAMIN FRANKLIN McMILLEN,

REVISED AND PUBLISHED  
AS A  
SUPPLEMENT TO ALATHIASIS.

"My people are destroyed for lack of knowledge."—*Hosea*.

1895 A. D.

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## INTRODUCTION.

*By LISTON McMILLEN.*

These memoranda were written by my father, Dr. B. F. McMillen, practically, in the last three months of his life. He had been revolving the subject in his mind for years: but really wrote them during what proved to be a fatal illness, arising from an injury to the kidneys, through being thrown violently from his buggy by the sudden start of a frightened horse. He that had treated so many others, was finally compelled to yield to a disease that was beyond the power of any remedy known to him. During this time of enforced leisure he dictated this instructive little treatise to an amanuensis. He died shortly after the last passage was written; and hence he had no opportunity to revise his work. This revision I have undertaken, correcting the plain mistakes of the amanuensis, filling in some blanks, avoiding some repetitions, and other minor matters, and arranging the book in chapters and sections, and supplying annotations, head-notes and index. But the body of the work is substantially as he wrote it: and the reader here has a brief compendium of the experience of an intelligent and conscientious physician, singularly and wonderfully skilled in his profession that he pursued for over forty years, the last half of which was in Oskaloosa, Iowa: during which time, I lived with him, and his medical office and my law office were practically in connection. I had full opportunity to know his views, and sound judgment, and have no doubt that the utmost reliance can be placed upon the state-



ments of facts, in his work: and his medical theories in the main must be true, if success is a test of the truth.

I publish these Memoranda, in connection with and as a supplement to my volume on Alathiasis; for they both have a mission.

The principles of Alathiasis, relate more to questions of spiritual hygiene, so far as they concern prevention and healing of disease. And hence these principles may be regarded as hygienic adjuncts in addition to the matters of hygiene so strongly urged in these Memoranda. In fact he hints at the idea that there is valuable spiritual force in the treatment of disease, by declaring that human sympathy and real friendship on the part of the attendants are important elements in such cases. And also in his citation of what he and his patient believed to have been a successful appeal to the power of Christ, in whom he trained me to trust from the time I was a little child.

Alathiasis involves the study and practice of Christian philosophy. Christ was a great philosopher and no one can be his disciple, unless he possesses a philosophical turn of mind. Hence Alathiasis is addressed to Christians who have sufficient age, experience and intelligence to investigate the questions presented. And therefore it is not adapted to infants and little children and those of immature years. Neither is it adapted to unbelievers in the gospel; for, they are neither philosophical nor candid in their investigations of the precepts and truth of the gospel. Children and unbelievers therefore stand more in need of earthly physicians and to them these *Memoranda* will be valuable, so far as they go. That is to say, so far as the human system is amenable to physical as contra-distinguished from metaphysical, psychological, or spiritual force.

But as applied to intelligent Christians, there is a class of cases that will bring out the line of demarkation between Alathiasis and these Memoranda. First: My father clearly brings out the truth that cryptogamic and zymotic disease often lurk in the atmosphere we breathe.

He also enforces the truth that the human organs are delicately constructed; and especially is this true of the liver. He also brings prominently into view that *accidents* and other causes of disease are liable at all times to assail us. Now in view of the manifest perils seen and unseen by which we are surrounded, it is plain that there is greater need of protection from disease, than any purely earthly system of the best physicians, can afford. Alathiasis, therefore, seeks to bring the Christian more under the Divine protection, by leading him to study and practice the gospel means of grace and salvation; and shows the utility of such things, by pointing to the fact that the prayers and faith of Christendom have banished the worst scourge of the race—leprosy—to idolatrous nations. My father's work hints at this line of thought, but does not develop it. He recognized the value of hygiene it is true, in the manner of *prevention* of disease; but he treats more of matters relating to physical hygiene. But, Alathiasis, while recognizing and adopting his recommendations, concerning food, clothing, shelter, cleanliness, bathing and ventilation and many other of his important hygienic suggestions, yet goes beyond these and studies matters relating to the spirit of man that is greater and more important than the body: and also seeks the grace of Divine prevention, when our physical and spiritual resource will not avail to shield us from dangers seen and unseen. God sees them and there are times, no doubt, when nothing but his strong arm can save us.

Second. Alathiasis, also seeks to supplement the work of the physician within its proper domain, by studying how to obtain, as far as may be, the Divine blessing upon the treatment employed.

Third. It will be noticed in these Memoranda that nearly all diseases, commence in the beginning with some sort of fever, which is preceded by a chill, or shivering or shuddering of the patient. Now *fear* is always connected with this shivering. The attack comes suddenly, the head aches: and pain is also felt elsewhere

in the body and there is more or less alarm in the heart of the patient. Now I am prepared to admit that if God suffers such an attack to come upon one of his faithful children so strong as to produce *consternation*, or destroy his presence of mind and cause delirium: then his power to philosophize is gone: and until it returns his friends must care for him, the same as anyone needing guardianship or help. And in such cases the heroic treatment by tartar emetic, veratum, and the other remedies recommended by my father may be resorted to. But in a milder case of shuddering, where the fear is more or less considerable, but not amounting to consternation, my contention is that there is a perfect love that casteth out fear, working through the truth, and if the patient will preserve his presence of mind and watch his sensibilities, he can in the manner described in Alathiasis, overcome the fear and thus destroy the chill and shivering of which the fear is the essence.

But if it should turn out that fear is a mere incident of the disease and not of its essence, then the exercise of this spiritual quality will be an important hygienic adjunct that will at least greatly mitigate and modify the disease, if it does not deliver the patient entirely from the necessity of the severe course of medicine described in these Memoranda. It seems to me that most any ordinary case of chill and fever might be either cured or greatly modified, by washing, bathing, dieting, good cheer and the exercise of the perfect love that casteth out fear. And I may add that this has been my experience sufficiently frequent to aid me in this belief.

If, however, the green poison exists in the system, in large quantities, such as veratum brings out, the use of that drug is probably a shorter and cheaper road, than to undertake to keep the mind and heart in a state of equilibrium and peace, while the system is engaged in the work of eliminating the poison, by its ordinary process. But in either case, the perfect love that casteth out fear is of great hygienic value, and is a great means of secur-

ing the Divine blessing upon all the means employed, whether physical or spiritual.

Fourth. In reading the accounts of the severe chronic cases that my father relates, sometimes requiring months and years in their treatment, it is very plain that in many of these cases it is exceedingly desirable that Divine grace should intervene not only to baptize the physician with wisdom, but also to co-work with and bless the treatment employed and mitigate the condition of the patient as much as may be, and hasten the final termination of the disease.

Alathiasis seeks to treat of the gospel method of securing the co-operation of the Great Physician: and my hope is that in some of its chapters, especially the one on the Prayer of Faith, the reader will find light on this question.

These two works then do not antagonize each other, but in their respective proper spheres, I hope, will be found, to be valuable supplements to each other, each completing what the other lacks.

I therefore take great pleasure in publishing this precious and valuable little treatise that my father has written. I consider myself fortunate that its publication has fallen to my lot: and when I see how excellent a complement one seems to be of the other, I cannot help but think that the God whom we both so often worshiped together, around the family circle, has in a measure at least taken a hand in the development and preparation of these two books. For the Divine promise is: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." And we both have often asked for such wisdom and usefulness as God is willing to bestow.

The author of these *Memoranda* was a kind and affectionate father—a true and faithful friend, an earnest and devout Christian and died in the faith, and I take great delight in paying this tribute to his memory.

MEMORANDA  
OF THE  
THEORY AND PRACTICE OF MEDICINE.  
CHAPTER I.  
COMPOUNDS AND FORMULAS.

*Sec. 1. Prefatory.*—In order to bring remedies within the reach of the general reader, I have for a number of years sought to generalize the principles of medicine in simple language adapted to the unskilled reader, and present a brief compendium of disease and medicine that will be of practical utility.

It should be observed that this work relates principally to acute idiopathic<sup>1</sup> disease, which is the field occupying most of the attention of the average practitioner.

As to surgery and obstetrics: I have not deemed it possible to bring these branches largely within the reach of non-professionals. Yet it is true that these subjects can be so presented to the intelligent reader, that he will be able within certain limits, to enter boldly into the realm of traumatic<sup>2</sup> disease.

<sup>1</sup> Sec. 29 a 34.

<sup>2</sup> See Sec. 33



In order to arrest the attention of the reader, and for the purpose of convenient reference, I have deemed it necessary, to set forth in advance, a certain number of compounds and formulas, that I have used in my practice; and which non-professionals can prepare and handle as well as physicians. These formulas begin in the next section, and should be carefully studied.

*Sec. 2. Fever Powder No. One.*—This powder is composed of quinine,<sup>1</sup> salicin,<sup>2</sup> ginger,<sup>3</sup> sulphate of iron,<sup>4</sup> each one ounce. Then add sulphate of morphia<sup>5</sup> one drachm. These five articles should be thoroughly mixed and finely pulverized and put into a glass jar, carefully covered. When used the jar should be shaken and turned over several times, as there is a tendency on the part of the iron to sink to the bottom.

A level teaspoonful of this powder will make four doses for the average adult person. It can be easily subdivided for the young. But if given to very small children, it is best to mix a half teaspoonful, in a tea cup full of water; adding a teaspoonful of sugar. Give of this, according to the age, watching the effect of the morphine, being careful not to produce stupor.

This powder can be given with benefit in every form

<sup>1</sup> "Quinine is used in practical medicine as a tonic, antiperiodic, antipyretic, and a uterine stimulant. It is certainly the most efficient remedy known to malarial diseases.

\* \* \* Quinine exerts in febrile disease a decided antipyretic action, which is especially manifested during those stages of disease, in which the natural tendency is towards a lowering of temperature. In typhus and typhoid fever, scarlatina, severe erysipelas, rheumatic hyprexia, etc. \* \* \* twenty grains of the alkaloid are often very efficacious in preventing a rapid return of excessive fever. As an antipyretic the drug should be used, whenever, there is serious

elevation of temperature, except it be in simple inflammation of the brain or its membranes."—U. S. Dispensatory 1279.

<sup>2</sup> "The action of salicin upon the animal organism is not known. It is certainly rapidly absorbed; probably as quinine; but once in the blood it seems to be rapidly decomposed, the products of the change appearing in the urine fifteen to thirty minutes after the injection of a single dose. \* \* \* It has been highly recommended as a substitute for salicylic acid in rheumatism. \* \* \* Salicin has also been used to some extent as antiperiodic, and appears to possess some controlling influence over

of acute disease, with the exception of croup, and the first stage of smallpox. It can also be used in all forms of chronic disease, where it is needed.

The reader should be careful to note that the use of this compound is limited only by the idiosyncrasy of the patient. For instance, it contains a small quantity of morphine. And in rare instances patients are found, who are not able to take morphine under any circumstances. With some of these it produces vomiting; with others serious nervous disturbance. In such cases the proper plan is to omit the morphine.

The reader will be careful to observe that these curious effects of morphine are seldom met with and have nothing to do with the generality of patients.

The objection to the use of this compound in croup is the fact that it would waste time, and delay the use and effect of the specific croup mixture hereafter described.

So also in case of smallpox: if the powder is given in the first stage, it would increase the number of pustules, and this is always a misfortune.

Again it may be said, in some very rare cases, the reader will find some obscure affection of the brain, where the tendency to stupor is uncontrollable. In such cases,

malarial disorders."—U. S. Dispensatory 1316.

<sup>3</sup> "Ginger is a grateful stimulant and carminative, and is often given in dyspepsia, flatulent colic, and the feeble state of the alimentary canal attendant upon atonic gout. It is an excellent addition to the bitter infusions and tonic powders, imparting to them an agreeable, warming, and cordial operation upon the stomach."—U. S. Dispensatory 1632.

<sup>4</sup> "Sulphate of iron is a very astringent chalybeate. \* \* \* Its *astringency* fits it especially for use when anaemia is conjoined with marked relaxation, or tendency to immoderate discharges."

<sup>5</sup> "There can be no doubt that

morphine is the chief narcotic principle of opium. \* \* \*

In consequence of its insolubility in water, morphine in its pure state is less certain in its effects than some of its saline compounds. \* \* \*

Its salts are therefore always preferred. The acetate, sulphate and hydrochlorate have been employed. Between these there is great similarity of action, and what may be said of one in regard to its therapeutical effects, will equally apply to the others. They have the anodyne, soporific, and diaphoretic properties of opium, but are less stimulant and less disposed to constipate the bowels."—U. S. Dispensatory 990.

the powder if given at all, should be discontinued, if the stupor increases. In such an extreme case as this, veratum is the choice remedy, followed by bromide of potassa. But as to these and many other details, see the remarks, under the several different diseases. But with these exceptions, any person, whose idiosyncrasy does not get in the way can take this remedy with impunity.

To sum up briefly, it may be said that this powder may be given, whenever there is pain, or chill, fever, flux, diarrhea, erysipelas, quinsy, diphtheria, scarlet fever, measles, mumps, rheumatism and gout. But in the last two cases, its effects will only be palliative. In all other forms of suffering here indicated, the effect is curative. But of course the use of this remedy does not preclude the use of numerous adjuncts, hereinafter set forth.

Now if the reader will give careful heed to the foregoing summary, he will perceive that the terms used, apply to all acute diseases; while at the same time, they include most of the conditions, involved in nearly all the forms of chronic disease.

If the reader could search the whole field of medical literature, he would seek in vain for the names of diseases where there is neither pain, fever, chill, flux, diarrhea, nor inflammation. It is well known that pain is connected with all inflammation, tumors, abscesses, swelling—everything in fact that calls for remedial agency. It matters not how many subdivisions there may be of fever, pneumonia and the like—they are all amenable to the mysterious force, which the Creator has placed in the elements of this single compound. But while all this is true, no one will be justified, in depending upon this powder alone to the neglect of the numerous remedies and appliances, discussed in this volume under their proper specific heads.

The manner of using this powder, the number of doses, and such matters, will be more particularly alluded to in the discussion of the treatment of specific diseases. It is only proper to say here, that in all forms of fever, the

patient should commence without delay, and take one dose from to two twelve hours apart, according to the visible effect; always waiting and delaying indefinitely, where there is much dizziness, drowsiness, or stupor; also to lessen the dose where experience and observation show it to be necessary.

It is scarcely necessary to state that the giving of this powder, notwithstanding its mysterious powers, will in no wise justify the neglect of any or all of the principles of rational hygiene. The air, food, drink, washing, bathing, clothing, shelter, all indeed that belongs to the proper care of patients, must never be lost sight of. All these will be spoken of hereafter as well as the adjunct remedies, used in connection with this powder.

Concerning the few cases where the stomach of the patient is disturbed by this powder, it should be observed that the difficulty may possibly be overcome, by giving very small doses; yet as before stated the morphine must be omitted in all cases where the idiosyncrasy of the patient is against it.

I knew a case of nervous headache, where a very small portion of morphine, produced vomiting for twelve hours; also another case where one eighth of a grain of this drug, given to a nervous woman, brought on alarming symptoms of quivering, trembling, jerking and fright. But these instances are so rare that many practitioners never get sight of them.

These curious and anomalous effects of remedies are occasionally incident to the use of all important drugs. They must always be watched for; and carefully noted; and in no case should remedies ever be forced upon an individual who cannot take them.

To illustrate this subject, I will mention a single case. Calling once incidentally at a house, I found a robust and vigorous man who had been suffering several days with the toothache. Morphine and other remedies had failed to give him relief. I prescribed tartar emetic—a very small dose on the point of a penknife. The medicine soon



took effect, producing vomiting and cramping; and the patient apparently in great agony, declared that he was going to die, and demanded to know if anything could be done for him. I administered a teaspoonful of tannin and he was all right in fifteen minutes. This was the first and last example of the kind I ever witnessed; but it is instructive in illustrating the unexpected effect of drugs that sometimes occurs.

So with this fever powder No. One: As a general rule it will be successful in the cases indicated. But mysterious exceptions will occur; and for these the reader must be prepared as best he may.

*Sec. 2. Fever Powder No. Two.*—This is the same as fever powder No. One, with the morphine left out; and may be used in the same manner and for the same purposes; and where the patient suffers with pain some substitute for the morphine may be used. If nothing better is found, paragoric may be useful in allaying pain, if the patient can take a teaspoonful often enough to accomplish that purpose. This is especially applicable to children. But the effect of this slight opiate must be watched as carefully as that of morphine; and in no case should it be thrust upon a patient, where it manifestly disagrees with it.

The dose of this remedy for infants is one drop for every month of its age.

As I deem this a very important matter, I will give a brief recital in order to impress this point upon the attention and memory of the reader. I was called some five miles on a cold winter night to see an infant that was supposed to be dying. After examining the child and questioning those in control, I elicited the fact that the hired girl had given the baby (just four days old, four drops of paragoric.)<sup>6</sup> The result was profound stupor, the child

<sup>6</sup> The *camphorated tincture of opium* well known as *paragoric* "is a very pleasant antodyne, much used to allay cough, to relieve nausea and

slight pains in the stomach and bowels, to check diarrhoea, and, in infantile cases, to procure sleep."

U. S. Dispensatory 1529.



remaining entirely motionless. I administered strong coffee, held a bottle of ammonia to its nose, and slightly jerked the hair on the back of its neck. In the course of an hour the baby recovered.

The reader must pardon, the various digressions thus far made in relation to the different preparations of opium. I am very unwilling to treat of opiates at all, without calling attention to these exceptional and unexpected effects.

*Sec. 3. Fever Powder No. Three.*—This preparation is the same as fever powder No. One, except the morphine and ginger are omitted. It may be used in all cases, the same as in No. One. It has this advantage over the others. It may be given to dyspeptics and to patients with all sorts of weak stomachs, by commencing with very small doses. To illustrate: A lady came to me from a distant state having “suffered many things of many physicians.” For fifteen years she had been the victim of the worst form of dyspepsia, suffering with a fearful burning sensation in her stomach, often spitting up quantities of glairy fluid that seemed like scalding water. For a long time she had maintained a wretched existence on meals of nothing but a few crackers and cream.

After applying counter irritants to the stomach and spine, I gave her this powder No. Three, in very minute quantities, three times a day, gradually increasing, until she could take about one quarter of a teaspoonful, which is about one half the usual dose. At the end of three months she was apparently cured.

In regard to these three powders one general fact must be kept in view: In treating chronic diseases, for a considerable length of time, it is possible to get too much iron into the system. An extreme result of this kind presents the curious spectacle of one whose body cannot be washed with soap and water but may be washed with vinegar alone.

It is also understood that this particular preparation of iron (the sulphate) when used too freely for a long time,

may result in permanent injury to the mucus membrane of the stomach and bowels.

## CHAPTER II.

### SPECIAL MIXTURES.

*Sec. 4. Fever Drops. No. One.*—This mixture is composed as follows: Quinine and salicin, each sixty grains; morphine, two grains; sweet spirits of nitre,<sup>1</sup> two ounces; simple syrup eight ounces.

This is better adapted to children than to adults. The dose for a child eight years old is a teaspoonful; lessening according to age for younger children; being careful not to make the patient drowsy.

It is best to leave the morphine out entirely and use in its place a little paragoric sufficient to allay any pain and restlessness.

The dose of paragoric, for infants, is one drop for every month of its age. The time will be the same as for powder No. One, any where from two to twelve hours, according to the urgency of the case, always being careful not to produce stupor. In all diseases of childhood, except croup, this mixture should be given with the proviso above mentioned.

*Sec. 5. Fever Drops No. Two.*—This mixture consists of quinine and salicin, each sixty grains; sweet spirits of

<sup>1</sup> "Sweet spirits of nitre is diaphoretic, diuretic, and antispasmodic. It is deservedly much esteemed as a medicine, and is extensively employed in febrile affections, either alone or in conjunction with tartar emetic, for the purpose of promoting

the secretions, especially those of sweat and urine. It often proves a grateful stimulus to the stomach, relieving nausea and removing flatulence, and not unfrequently quiets restlessness and promotes sleep."—U. S. Dispensatory, 1407.

nitre, two ounces; fluid extract of gelseminum,<sup>2</sup> one half ounce; fluid extract veratum,<sup>3</sup> one teaspoonful; fluid extract aconite,<sup>4</sup> one teaspoonful; simple syrup, eight ounces.

The dose is a teaspoonful from one to four hours apart, in all cases of fever and inflammation. Be careful to stop or lessen the dose if the effect of gelseminum, veratum or aconite should be manifest, viz: Dizziness, vomiting, cramp and similar symptoms.

The dose above mentioned is for any age above ten years; but this remedy may be used for any age below that, care being taken to lessen the dose according to the age.

For instance it would be safe to say a half drop for every month of its age. But there is generally too much risk in dealing with these potent agencies, with small children.

But where the patients are of sufficient age, there are many cases of fever and inflammation where this mixture

<sup>2</sup> "Gelseminum produces in the healthy adult agreeable sensations of languor, with muscular relaxation, so that the subject finds some difficulty in moving the eyelids, and keeping the jaws closed. More largely taken, it occasions dizziness, dimness of vision, dilated pupil, general muscular debility, and universal prostration; reducing the frequency and force of the pulse, and the frequency of respiration. \*

\* \* The diseases in which the medicine has been applied are intermittent, remittent, typhoid and yellow fevers, the irritative fevers of childhood, inflammation of the lungs and pleura, dysentery, rheumatism and other inflammatory affections, neuralgia, dysmenorrhoea, morbid wakefulness, *delirium tremens*, etc. The drug, however, is not applicable to the treatment of low fevers."—U. S. Dispensatory 724.

<sup>3</sup> "When taken in small doses by man, veratrum (viride) first reduces the force without much lessening the frequency of the pulse. \* \*

\* Severe nausea and vomiting accompany or follow the reduction of the pulse."—U. S. Dispensatory, 128

<sup>4</sup> "The symptoms produced by aconite are chiefly due to its action upon the circulation and nervous system. It is a direct and powerful depressant of the heart, if in sufficient amount, completely paralyzing the cardiac muscle. The lowering of the force of the circulation is certainly in large part due to this action. \* \* \* As an internal remedy, aconite is very valuable, in asthenic fever from any cause; when the condition is not asthenic it should never be administered."—U. S. Dispensatory 128.

would excel, even the potent fever powder No. One. This is especially true of lung fever and pneumonia.

*Sec. 6. Croup Mixture.*—This is also an *Emetic Mixture*, composed as follows: Tartar emetic<sup>5</sup> six grains; ipecac<sup>6</sup> forty grains; one teacupfull of water.

The dose is one teaspoonful more or less, according to age. An infant can take but a few drops.

This mixture should be given to the extent of vomiting, in the beginning of all diseases of childhood, before any other remedy is administered. When the patient vomits give no more of the remedy. One dose alone will often produce vomiting; and will generally occur in about half an hour. The doses should be about twenty minutes apart until vomiting occurs.

As soon as the patient is done vomiting, it is ready to commence with the fever drops described in sections four and five in the manner there stated.

This treatment will cure the croup in an hour or two, if administered without delay. It will also set aside the danger of false membrane in laryngitis.

As to the use of this Emetic Mixture for adults: It should be given, before any other remedy, as quickly as possible, in the beginning of all diseases, except in the following cases:

Tartar emetic cannot be given to the aged and infirm, without the risk of alarming disturbance. Neither can it be given to dispeptics without the danger of injuring the stomach.

5 "When tartar emetic (tartrate of antimony and potassium) is given in minute doses to a healthy man ( $\frac{1}{2}$  gr) it produces only a slight lessening of the pulse and a tendency to increased secretion from the skin. After some larger amounts these symptoms are more pronounced and have nausea added to them. If a grain be injected the nausea and vomiting are usually severe and persistent." U. S. Dispensatory 205.

<sup>6</sup> "Ipecac is in large doses emetic,

in smaller doses, diaphoretic and expectorant, and in still smaller, stimulant to the stomach, exciting appetite and facilitating digestion. In quantities not sufficient to vomit, it produces nausea, and frequently acts on the bowels. As an emetic, it is mild and tolerably certain, and being free from corrosive or narcotic properties and usually thrown from the stomach by one or two efforts, never produces dangerous effects." U. S. Dispensatory 842.



In addition to the foregoing exceptions there should also be noted the intangible thing called idiosyncrasy (*i. e.* peculiarity of temperament) that makes one patient different from the great mass of the people. I have already mentioned a case of this kind, where I used tartar emetic in treating a severe toothache.

But in the general use of this remedy it should be carefully observed that the adult patient, as soon as vomiting results is ready to commence the use of fever powder No. One, and go on to the end of his disease, on the sure road to convalescence, in all acute attacks, if he is a person of sufficient age, and good constitution.

## CHAPTER III.

### ALTERATIVES.

*Sec. 7. Alterative No. One.*—This is composed of bromide<sup>1</sup> of potassa, one ounce, pyrophosphate of iron,<sup>2</sup> one half ounce, dissolved in a pint of boiling water. It must be stirred forcibly for a few minutes and then carefully bottled, and kept tightly corked.

The dose for an adult is a tablespoonful three times a day, before or after meals. It is most convenient after meals.

There are very few forms of chronic disease where this compound is not useful. In nearly every case of chronic weakness, shattered health, broken constitution, weariness, mental depression, restlessness, sleeplessness, headache, and pains of every description, incident to general bad health, it may be used with benefit.

It has the special advantage of being harmless; but like all other remedies, its use is limited by time, and by the specific effects of any of the ingredients. The pyrophosphate of iron is one of the finest products of modern chemistry and can be used much longer with impunity, than any of the bromides. On the other hand the bromide of potassa is limited in its use by its own specific effect,

<sup>1</sup> "Bromide of Potassium has been employed in almost all diseases to which human flesh is heir. \* \* In general, nervous excitement—or unrest—in delirium tremens, in nymphomania, satyriasis, and other forms of genital irritation without inflammation, and in semi-impotence

from over-irritability of the sexual organs, it is of great service." U. S. Dispensatory 1205.

<sup>2</sup> "Pyrophosphate of iron is a very good chalybeate, mild, yet efficient in its action on the system, without disagreeable taste." U. S. Dispensatory 701

called *bromism*. It is indicated by cutaneous eruptions, consisting of many pimples and spots on the skin. Such a result may be looked for any time after the patient has consumed two pints of the mixture. All that is needed in such a case is to delay the use of the remedy until the disturbance has disappeared.

This compound is of great benefit in monthly irregularities. And in general it may be said that whoever takes it will increase in weight and strength; improve in sense and appearance; and their eyes will shine.

The use of this compound is connected with an incident that awakened the profoundest interest, I ever experienced in medical practice. A young man came from the state of Missouri to the village of New Sharon, Iowa, about the year 1877. He had been exposed to the small pox. About the time the pustules began to appear, I was called to see him; pronounced the case one of small-pox, that would be modified by a previous vaccination; and hence would take the name of varioloid. He and his parents were at once removed to a pest house a mile distant. A nurse was hired, a robust young man who had had the smallpox. I had exclusive control of the case, the diagnosis having been confirmed by a physician who had had this disease. The case was strongly marked from beginning to end. There was not the slightest possibility of being mistaken in the name of the disease. At the time of my first visit to the pest house, the nurse met me one hundred yards from the door. We conversed freely regarding the condition of the patient. The eruption was extensive, the pustules were filling. I sent him back to the house, to ask the old people, if they would take remedies to lighten the disease in their own cases—they fully expecting to take the disease, having never been vaccinated. He brought back word that they would be glad if I would treat them. After prescribing for the smallpox patient, I gave to the nurse, to be used by the old people, a pint bottle full of this alterative No. One; and another pint bottle filled with water, having dissolved

in it, one ounce of the iodide of potassa, directing the nurse to give each of them a teaspoonful of each bottle, alternately every hour. This was done, and these two old people, much to my amazement, never had any sign or symptom of smallpox or any other disease. I have never had an opportunity for another such experiment. I certainly would be glad to know whether this strange effect of these remedies could be regarded as a permanent fact in pathology.

*Sec. 8. Alterative No. Two.*—The formula of this remedy is as follows: Fowler's solution of arsenic, one ounce; fluid extract of phytolacca,<sup>1</sup> five ounces; simple syrup, ten ounces—to be carefully corked and a paper wrapped around the bottle to exclude the light.

The dose for an adult is from one-fourth to a whole teaspoonful, according to the strength of the stomach and the idiosyncrasy of the patient. A few persons will be found who cannot take it at all. If used carelessly, it will produce vomiting, purging, griping, and the like. In very rare cases curious and anomalous effects are observed of a nervous character. One elderly person to whom I gave it for spinal and kidney complaint, told me that a dose of ten drops produced alarming pain below the knees. I doubted the truth of this statement, but told him to discontinue the remedy.

This compound is used in all cases of spinal trouble, most cases of kidney trouble, and in all glandular swellings; also wherever scrofulous or syphilitic or tubercular taint is observed. This is the only remedy known to me that will arrest the developement of tuberculosis in families, where the young are known to inherit the taint of consumption from their ancestors, and the disease is liable to show itself as the children grow to maturity.

When this remedy is given no other medicine should

<sup>1</sup> "*Phytolacca* is emetic, purgative and somewhat narcotic. \* \* \* It has been employed as an alterative with asserted good results in the

treatment of chronic rheumatism, granular conjunctivitis, and even cancer."—U. S. Dispensatory 1150.

be taken within an hour, and care should be taken not to swallow anything sour during that time. In every case the disturbing effects should be carefully watched, and the remedy suspended as soon as any untoward symptoms are manifested. It should always be taken after meals. The dose should be carefully measured in a teaspoon; then mix in a glass with two tablespoonsful of water. The bottle containing this fluid, should be labeled *Alterative No. Two*; and with the word *poison*, plainly written; and no stupid or careless person should be allowed to measure it out.

Like all other important remedies, its use is limited by time. In no case should it be given all the time; but suspended a day or two every ten days, even where there is no disturbance. It should be observed that if anyone takes this compound and observes the effect of sick stomach, griping and the like, no special harm is done if he stops. The disturbance will soon pass away and all the more speedily if the patient takes any one of the fever powders mentioned in this volume.

In addition to the value of this remedy in the treatment of a tubercular taint, it is also important in obstinate cases of chronic cough of all description. As an example of its value in consumption I will mention the case of Mr. Shelby Brown, aged thirty five years, who lived in Adams Township, Mahaska County, Iowa. He had been confined to bed some months with this disease. The taint had come down through several generations. Two of his brothers had died with it. He and all his friends were fully aware of his alarming condition, no one doubting the character of the disease. He was spitting blood freely and on one occasion, being badly choked by the blood, I was sent for to see if anything could be done to stop the bleeding. I gave him a single dose of Fever Powder No. One; also some of the diphtheria medicine hereafter described; applying at the same time, to his throat and breast, a mustard plaster wet with camphor. In an hour the bleeding ceased and never returned.



Pleased with these results, the patient engaged me to treat him for the consumption; and I treated him for that disease as follows: I gave him the Powder No. One, for several weeks, being careful not to make him stupid at any time. I also gave him this alterative No. Two, for six months with occasional intermissions. I also gave an occasional dose of Fever Powder No. Three, for a whole year; and some times a dose of Fever Powder No. One, when called for by a sudden attack of pain. Very much to my surprise the patient began to walk about at the end of three months, and gradually resumed his labors as a farmer, and finally became free from cough and all other tokens of tuberculosis. He subsequently moved to Kansas, where he lived seven years, but encountering a winter storm, died of pneumonia.

I have frequently proved the value of this remedy since that day. I have shut out consumption from houses where through heredity, the young and the beautiful were growing towards adult life only to feed the insatiable maw of this remorseless foe of humanity. There is one condition, however, that seems to be beyond medical skill, at least so far as my observation extends. That is the case in one of these consumptive families, who has several times taken cold at the monthly period, and an obstinate cough has developed. Now if it happens that the catamenia cannot be restored and the patient has passed several months without it, the eyes may shine like stars and the hectic may paint its delusive color, but death like an armed man is coming swift and sure, unless the miraculous power of God shall intervene. Mortal agency can merely alleviate the condition and only avail to hand the sufferer gently down to the grave.

*Sec. 9. Alterative No. Three.*—The formula of this compound consists of iodide of potassa<sup>1</sup> one once; fluid

<sup>1</sup> "Iodide of potassia operates as a general excitant of the vital actions especially of the absorbent and glandular systems. It has been

principally employed in diseases of these systems."—U. S. Dispensatory 833 and 1227.

extract of phytolacca four ounces; fluid extract of stillingia<sup>2</sup> two ounces; fluid extract of sarsaparilla<sup>3</sup> four ounces; water one half pint; sugar should be added to make it of the consistency of syrup. This like the other must be carefully corked and a paper wrapped around the bottle.

The dose for adults is from one to two teaspoonsful three times a day, either before or after meals. For younger persons it should be lessened as age and experience may require.<sup>1</sup>

This compound is used in all cases where an alterative is needed, and is often a valuable adjunct to other alteratives, though not given in the same hour. It is adapted to all cases where there is torpor of any secretion, or functional derangement of any organ; but it is more especially adapted to diseases of the spleen and lymphatic glands; to all swellings, tumors, sores, ulcers, abscesses, boils, carbuncles, eruptions, all chronic affections of the skin and bone, all scrofulous and tuberculous conditions. Its effects are sometimes marvelous in cases where the syphilitic taint has lingered around the wretched victim for years. It is of great value in Addison's disease; a curious affliction in which the superrenal capsules are subject to tubercular or syphilitic disintegration.

I used it once with success in an extreme case of phlegmasia dolens, (milk leg.) The disease attacked the patient—a woman living in Pittsburg, Pa. in the year 1855. After great suffering of a year or more, she was able to walk, but was never free from pain and distress of various kinds. The leg and foot were enlarged, and the

<sup>2</sup> "In large doses, stillingia is emetic and cathartic; in smaller doses, alterative, with some influence over the secretions. \* \* \* From reports in its favor there seems no reason to doubt the efficacy of this medicine in secondary syphilis, scrofula, cutaneous diseases, chronic hepatic affections, and other chronic complaints, ordinarily benefitted by alterative medicines"

—U. S. Dispensatory 1420

<sup>3</sup> "The most extensive and useful application of sarsaparilla is to the treatment of secondary syphilis and syphiloid diseases, etc. We call it an alterative, as those medicines are named, which change existing morbid actions, without obvious influence over any of the functions."

—U. S. Dispensatory 1338.

skin and muscles and bone seemed to constitute together a solid mass, very dense and of a livid color. Often there would exude from the pores of the skin, a white substance resembling lime. At night the great heat of the limb, the sense of pain and burning kept her awake, calling for the use of cold water and wet sheets to lessen the burning that otherwise could not be endured. When all her resources were exhausted she and her husband were brought to Mahaska, County, Iowa, where she had several sons. In 1886, her husband being a paralytic and the sons proving drunken and worthless, at last, suffering, hopeless and despairing, she became a county charge. She was then induced to send for me. She gave me a long recital of the agony and suffering of thirty years. She gave me the names of about thirty medical men, who had waited on her in that time. A property of ten thousand dollars had thus been consumed. This woman of fine intellect, at the age of seventy-two years, smiled mournfully when I suggested to her that Jesus of Nazereth had described her case, in the memorable recital of the woman who had suffered many things of many physicians, had spent all her living, never grew better but always grew worse, Then I said to her: "Jesus may possibly help us in this case. We will see what can be done." I prescribed this Alterative No. Three, which she took for a whole year. The same fluid was applied to the leg, to moisten the diseased surface three times a day. An occasional powder No. One was given when called for by severe pain. She was directed to continually apply wet muslin wrung out of cold water, both day and night, to prevent the burning from getting much of a start. She also took the Alterative No. One about half the time; also a sufficient number of dyspeptic pills (hereafter described) from time to time to prevent the constipation that had troubled her for twenty years. It was wonderful to see the change both physical and mental. At the end of the year she was free from suffering, had the best of appetites and could work more than most people of her age.

She always avered that this was the Lord's doing, and it was marvelous in her eyes. When in the church, among her associates, she recited a portion of her mournful history and told how at last the Lord had brought her out into a large place, there were tears in eyes unused to weep.

In the use of this remedy, no special disturbance may be looked for. The fact should be noted, however, that the iodide of potassa, like the bromide, finds its limit in time. When taken freely for a long time, it produces what is called iodism. This is known by palpitation, faintness, shortness of breath, and a smell of iodine pervading the system. But nothing of this kind can result from the use of one ounce. And these symptoms when they occur, soon disappear, if the remedy is suspended. I never knew but one example of this kind. The patient—a woman—was afflicted with extreme bronchocele (big neck.) She took a number of ounces and in much larger doses than is here indicated. She reduced the bronchocele in size, one half and was thus relieved from the choking that would soon have resulted in death.

I witnessed the power of this remedy in malignant forms of syphilidea and in soriasis, ptyriasis, and other cognate diseases of the skin.

It is very valuable in the sequel of scarlet fever and other malignant fevers where the patient has been brought very low. It can nearly always be used alternately with Alterative No. One.

## CHAPTER IV.

### LINIMENTS.

*Sec. 10. Liniment No. One.*—Formula: Laudanum, chloroform, aquia ammonia, camphor, sweet oil, each two ounces; mix in a bottle; exclude both light and air; always shake before using.

This liniment is applied in all cases, where there is pain in the joint or bone, and where there are painful swellings, about the head and jaws. For instance: a bad tooth may have been aching severely, being diseased at the root; swelling of the face over the tooth occurs. This liniment will often remove both pain and swelling.

Persistent pain in the foot, where disease of the bone is threatened, may often be overcome by it. Alarming pain in the back, is sometimes removed in a very short time.

The manner of using it is simple. Shake the bottle, pour a little in a teacup, dip a small piece of flannel (say about four inches square) into the fluid, rub it briskly, for a minute over the part affected, then spread the flannel over the same surface, cover it up quickly, pressing down tightly, to exclude the air. If there is no smarting, repeat the operation more freely. If there is too much smarting remove the flannel quickly, and wait a few minutes; as it is possible to blister some tender skins.

The liniment may be applied repeatedly, for any number of hours or days; but it would be extreme folly, for anyone to depend upon any external application alone, if there is convenient access to the powerful Powder No.



One and to morphine. It is wicked and cruel to allow severe pain to continue when it can be removed.

*Sec. 11. Liniment No. Two.*—Formula: Tincture of opium, tincture of stramonium,<sup>1</sup> tincture of camphor, tincture of arnica, each two ounces; mix in a bottle and tightly cork.

This is to be used in the same manner as the other liniment. The chief difference being that this latter liniment is better adapted to rheumatic joints, and will not blister when used carelessly.

*Sec. 12. Liniment No. Three.*—Formula: Petroleum, one quart; turpentine, one pint; muriatic acid, four ounces; corrosive sublimate, one half ounce; carefully mixed and corked in a bottle.

This severe compound will soon burn the skin and consume all cotton garments. It permanently stains every kind of garment and all kinds of bedding. It is seldom used for ordinary aches and pains, because other liniments are better. I seldom use it, except in sciatica and the deadly pains around the hip joint that threaten to destroy the bone, and produce coxalgia (hip joint disease).

The efficiency of this liniment consists in its extreme derivative action, much on the same principle, inculcated by the French surgeons, who apply the red hot steel, in spinal disease, burning the skin without bringing it into contact with the implement. When I have used it for sciatica, I have applied it, over the track of the sciatic nerve, from the knee to the hip (along the back part of the thigh) with a space of two inches wide. It may be applied by rubbing, from one to three times a day, stopping at once if the skin is sore. In no case should it ever be applied to any raw surface.

This liniment if made strong enough will cure

<sup>1</sup> "Stramonium has been found useful in neuralgia and rheumatic affections, dysmenorrhea, syphilitic pains, cancerous sores, and spas-

modic asthma. In this last complaint it has acquired considerable reputation."—U. S. Dispensatory 1243.

sweeney of the shoulder of a horse and reduce spavin of the joint. If not strong enough, it can be made so, by adding more muriatic acid and even doubling the quantity of corrosive sublimate. It is a deadly poison, will blister the mouth in a moment and kill anything that swallows it. It may be applied to a horse by rubbing freely once; the animal begins to rave and tries to bite his shoulder; the hair comes off and the skin is blistered. The propriety of its application will depend on the finding of a sound skin, upon which to apply it. With animals as with men, never apply it to a raw or abraded surface.

The word poison should be labeled as well as the name No. Three on the bottle and it should be locked up, where children cannot find it.

## CHAPTER V.

### DIPHTHERIA GARGLES.

*Sec. 13. Gargle No. One.*—Formula: Capsicum, two teaspoonsful; sulphate of iron, two teaspoonsful; sanguinaria,<sup>1</sup> one teaspoonful; common salt, four teaspoonsful. Pulverize all these ingredients together, in a mortar, being careful to see that they are thoroughly mixed. Put this compound into a large mouth bottle and keep it tightly corked; and label it Diphtheria Powder.

In order to use it, put from one to two teaspoonsful of this powder into a teacup of vinegar; and after mixing and dissolving the solids by boiling, bottle the mixture, tightly corked, and label it Gargle No. One.

This is a valuable remedy in all cases of sore throat, including diphtheria and scarlet fever. The manner of using it is to apply it to the affected part by a swab or by gargling the throat or by swallowing enough to moisten the throat, every half hour until the patient improves; and after that diminishing the frequency of the dose until the soreness disappears.

*Sec. 14. Gargle No. 2.*—Formula: Iodide of potassa, one half ounce; water one half pint; glycerine, half as much as the water.

This combination should be carefully corked in a bottle and the light excluded by wrapping paper around it. This bottle should be labeled Gargle No. Two.

It is used as an adjunct to Gargle No. One in all severe

<sup>1</sup> "Sanguinaria is an acid emetic, with stimulant narcotic powers. \* \*

Upon fungus surfaces it acts as an escharotic (caustic)."

and dangerous cases. It is not needed in trifling cases. It is used alternately with the other gargle every half hour. It has the advantage of being mild in its effects upon a raw surface; while the Gargle No. One produces extreme smarting and burning.

## CHAPTER VI.

### SALVES.

*Sec. 15. Salve No. One.*—This remedy is prepared as follows: Take of the leaves of stramonium and of the deadly night shade, about a handful of each; boil them in about two pounds of sheep's tallow for about ten minutes. To this boiling tallow add about two thirds of a pound of bees wax; mix the melted beeswax, thoroughly with the other ingredients; preserve this mixture in a can labeled Salve No. One.

This salve is used for the healing of all manner of sores and ulcers and for relieving pain and all manner of swellings. It is true, however, that in malignant ulcers, it requires additions and modifications in connection with washes and lotions.

*Sec. 16. Salve No. Two.*—Formula: Take of salve No. One a teacupful; add to it chloral hydrate, twenty grains; carbolic acid, in the fluid form, a teaspoonful. Melt these ingredients together and stir until cold, being certain that they are thoroughly mixed.

This salve is adapted to any ulcer difficult to heal and to eruptive diseases such as eczema, salt rheum, tetter and the like. It is valuable for the troublesome redness of the nose, with the itching and burning and pimples, that often runs into lupus when neglected. This is a deadly disease, that eats the nose off like a cancer and often destroys life. It should be observed, however, that nitrate of silver stands at the head of all remedies for



these troublesome affections of the nose as well as for eczema in all parts of the body. This salve comes in more properly after the nitrate of silver. This subject will be again referred to in the proper connection.

*Sec. 17. Salve No. Three.*—Formula: Take of salve No. One a teaspoonful. Melt it and add photo-iodide of mercury ten grains; iodoform, five grains. Mix and stir until cold.

This is superior to the other forms of salve in all malignant and ungovernable ulcers, especially of a syphilitic and scrofulous taint.

This salve sometimes smarts severely on very tender surfaces. The proper plan in such case is to reduce the strength indefinitely.

*Sec. 18. Salve No. Four.*—Formula: Take of salve No. One a tablespoonful; sugar of lead, one half teaspoonful, finely pulverized. Sometimes add the same amount of tannin. In that case another spoonful of Salve No. One will be required. Melt and stir until cold.

This salve is adapted to every raw surface; but is very important in the case of sore nipples.

This salve like all other salves should be labeled and well taken care of.

The manner of using any of these salves is to spread them thinly on a piece of muslin or linen and apply them to the ulcerated surface removing them one or more times in twenty four hours.

These salves are used in connection with various washes and may be kept in their place, (when they do not adhere) by a strip of adhesive plaster.

## CHAPTER VII.

### MISCELLANEOUS MIXTURES AND COMPOUNDS.

*Sec. 19. Nerve Tonic.*—Formula: Three quarts of strained saturated solution of peach leaves acquired by boiling in pure water; muriate of quina one ounce; hypophosphite of lime, one ounce; hypophosphite of soda, one ounce; one-half drachm of strychnine, dissolved in a half a pint of water; mixed with one ounce of citric acid; white sugar four pounds; boil in tin or porcelain vessel until dissolved, stirring freely all the time—a process occupying but a few minutes.

This nerve tonic is a beautiful syrup, nearly freed from the disagreeable taste of the bitter ingredients.

The dose for an adult is from one to two teaspoonsful three times a day or more, watching carefully for the effect of the strychnine which manifests itself in cramping, jerking, trembling and the like. I have never known two teaspoonsful of this syrup to produce disturbance of any kind.

It would be difficult to find anything that would excel this remedy in the way of toning up the nervous system, in all cases of chronic disease; where there is weakness, heaviness, weariness, prostration, perverted nervous energy and similar afflictions. Many have been surprised at their sudden improvement from the use of this remedy, in what they call weak backs. The truth is this weakness of the back and aching of the loins are always connected with spinal congestion and the resultant perversion of the nervous energy.

This nerve tonic will be found a valuable adjunct to any other remedy, in all cases of spinal and nerve trouble, chronic affection of the kidneys, bladder and urethra. It is especially adapted to chronic affections of the female organs.

It is highly valuable in dyspepsia that is produced by nervous disturbance. But its most remarkable power is one to which the attention of the reader is particularly invited and that is its value in the treatment of chorea (Saint Vitas' dance).

I will recite the history of one case to illustrate this fact. A girl eleven years old was attacked by malignant inflammatory rheumatism, a disease that is fatal unless it is carefully and properly treated. After a severe struggle I succeeded in overcoming the rheumatism; but in its case I had a strongly marked case of chorea. The little girl was constantly twitching and jerking, her hands flying about continually, her feet twitching in every direction when she tried to walk. She was rapidly becoming idiotic. She presented a case of deplorable perverted nervous energy—the extreme type of chorea in its worst form. I, however, succeeded in curing her by the following treatment. I gave her this nerve tonic, a teaspoonful three times a day; and the same quantity of Alterative No. One. These two compounds were all I used. There was a gradual improvement in a few days and at the end of two months every symptom of the malady had disappeared.

Such incidents as this, and there are many of them in the history of every successful physician, refute the cynic who declares that “the medical practice is a humbug.” There is no fact more firmly fixed in my own mind than this one fact, that the God of heaven has furnished the human race with many valuable remedies, designed and endowed with power to countervail the sad effects of the primal curse that sin brought into our world.

*Sec. 20. Ozema Lotion.*—Formula: Chloral hydrate, ten grains; tannin, five grains; pulverized sanguinaria, five grains; two ounces of glycerine and about two ounces of

water. The bottle should be kept tightly stopped and labeled. The remedy should be shaken before using.

This lotion will cure the ozema in the nose. This is a malignant ulcer that comes inside the nostrils and unless properly treated, eventually ruins the patient.

This lotion is applicable in fact, to all cases of malignant and semi-malignant ulcers and lungs.

*Sec. 21. Erysipelas Wash.*—Formula: Nitrate of silver one drachm; water four to eight ounces, according to the condition of the patient and the urgency of the case.

The mode of using this wash is to apply it to the diseased skin with a swab in all cases of erysipelas, erythema, eczema and the like. The application should be repeated every hour, more or less until the surface is covered dark or black. Then wait and apply it slightly in spots where the dark spots disappear. Soon after the wash is laid aside, the surface may be covered, by a piece of muslin on which is spread Salve No. Two to be renewed once in every twenty four hours for a few days.

*Sec. 22. Eye Water.*—Formula: Sulphate of zinc, one half ounce; sugar of lead, ten grains; common salt, one ounce; pure rain water, one pint; to be carefully corked and labeled eye water.

This remedy is used, for all cases of chronic sore eyes and eye lids. It should be slightly applied three times a day. The strength may be increased or diminished, according to the amount of smarting.

*Sec. 23. Counter-Irritating Plaster.*—Formula: Rosin, one pound; tartar emetic, one ounce; lard, a half teaspoonful; slowly melt in an iron vessel stirring while melting. When melted and properly stirred it should be spread with a knife or wooden paddle on a piece of oil cloth of any desired size. If the plaster proves too soft add more rosin; if too hard more lard.

The plaster is applied to the affected part, by being made quite hot and pressed suddenly and forcibly on the skin.

It is of invaluable service in all cases of pain in the back or side, especially of a chronic character. Some cannot wear this plaster one day, others can wear it several days or a week. When it produces itching and burning of a decided character, it should be removed by a sudden jerk. It can be changed from place to place when needed and reapplied on the same place many times, by carefully heating it, as in the first instance.

This plaster is of great value in the treatment of spinal irritation, chronic pleurisy and the like. The reader should be cautioned that the first use of it is rather severe; but when its use is understood, it is not so regarded unless it is left on too long.

*Sec. 24. Liver Pills.*—Formula: Rhubarb, aloes, calomel, each one ounce by weight; flour about one fourth as much in appearance; pulverize thoroughly and by adding water very thoroughly and mixing very thoroughly, it can be worked into the consistency of dough, being careful not to have it too wet. This should be made up in a few hours into pills, the size of an average pea. If delayed long it will become too dry. As the pills are made they should be dropped into a little box, having the bottom covered with flour. The box should be shaken frequently to prevent the pills from adhering. This is an excellent anti-bilious pill. And any person whose liver is torpid, may take one or two of them whenever he wishes. Those who are afraid of calomel can leave that ingredient out and substitute in its place half as much podophilline.

*Sec. 25. Dyspeptic Pills.*—Formula: Rhubarb, one ounce; aloes, one ounce; sulphate of iron, one half ounce; pulverize carefully; add flour, and proceed to make the pills in the same manner as the liver pills.

I know of no compound that can be devised for that disagreeable combination of troubles, dyspepsia and constipation, equal to this simple and harmless pill.

It may be taken one at a time after meals as often as the convenience of the patient will permit. If the bowels are too loose they should be taken less frequently. In no



case should more than three be taken in a day; and sometimes may be omitted several days. It is a curious fact that this simple compound will cure the chronic diarrhea. In the treatment of dyspepsia this remedy may sometimes be aided by fever Powder No. Three.

*Sec. 26. Rheumatic Mixture.*—Formula: Tincture of colchicum seed, eight ounces; fluid extract of aconite, one ounce; fluid extract of conium, one ounce; fluid extract of gelseminum, four ounces; fluid extract of phytolacca, four ounces; cork carefully and light should be excluded; and bottle properly labeled.

This mixture is of great value for all cases of acute inflammatory rheumatism; also those subdivisions, described as muscular rheumatism, chronic rheumatism, gonorrheal rheumatism and rheumatoid arthritis.

When properly administered with the aid of the adjuncts, hereinafter mentioned, it will overcome the most deadly attacks of rheumatism, in their earlier stages, in from five to ten days. But in cases that have lingered for years, its effect, while very valuable is less certain.

The dose is a teaspoonful, three hours apart, until some manifest disturbance of the stomach or bowels is observed, such as vomiting, purging, griping and the like. When this disturbing effect is observed, cease at once, and give without delay one or more Fever Powders No. One until the disturbance is allayed. In fact the patient should take enough of these fever powders to make him drowsy and on the following day, he can commence with the mixture again and pursue this course alternately, for any number of days. As to adjuncts and hygiene, see the observations under the title Rheumatism.

In relation to the colchicum, it should be observed that there is ceaseless danger of finding in the drug store, a tincture of the seed or the pulverized seed, that has lost its strength or that never had any strength. Hence cruel disappointment sometimes comes to the physician and the patient.

To avoid this danger I have taken two ounces of the

hard round seed that had never been ground and could not be adulterated. I put this into a quart of vinegar and boiled it down slowly one half; and thus I had a pint of fluid when strained; and this vinegar of colchicum, I substitute in this rheumatic mixture for the tincture or wine of colchicum, putting in the same amount of the former as the latter.

This mixture is a remedy of strange power, and useful in many cases, where there is no rheumatism.

To illustrate its power and circumspection required in its use: I prepared this vinegar for a patient in Ohio, whose shoulder joint had long been painful, and sometimes swelled. I prescribed a teaspoonful or less from one to three times a day. He was a vehement and impulsive character, but little inclined to obey direction. So in the evening, declaring he was not going to fool away any time and against the remonstrance of his wife, he took a tablespoonful and went to bed. The result was severe vomiting all night. By noon of the next day, he reported to me his shoulder cured, but himself pretty nearly killed. I made some severe remarks upon the foolishness of disobedience of instructions in such cases.

Another instance was a profane boy fourteen years old, suffering greatly from inflammatory rheumatism and was getting rapidly worse. I prescribed this vinegar of colchicum directing his mother to give him a teaspoonful every hour if he did not vomit or become sick at the stomach. She neglected my instructions and continued to give him several doses, after the vomiting began. The result was alarming vomiting and purging with severe cramp in the stomach and bowels. This together with his hard swearing and groaning frightened his mother, and she sent for me. I stopped it all with a half teaspoonful of laudnum. That was the end of the case. There was no more rheumatism and no more medicine. The patient was well in three days.

Considering such cases as these I think the reader is ready to agree with me that this is one of the most mys-

terious and valuable agents. It is to be regretted that it has lost its reputation, largely on account of the inert preparations of this drug, so often sold by pharmacists.

*Sec. 27. Itch Ointment.*—Formula: Sulphur, (finely pulverized) one pound; sulphate of iron, one ounce; sugar of lead,<sup>1</sup> two ounces; all carefully pulverized and mixed in a mortar. To this add melted lard one pound and turpentine one half pint. Mix all thoroughly together. Keep it in a well covered vessel, properly labeled.

This ointment should be rubbed, once, in the evening, all over the unhappy victim and if he can stand it let it be rubbed forcibly into the skin. This should be done four nights in succession, the patient the mean while wearing some cheap garments that can be burned up, without too much loss. On the fifth night he should be washed freely with soap and warm water and all infection removed from garments and bedding, by boiling and washing, or by burning them up. If this is not carefully done some of the itch mites will linger somewhere about and renew the attack sooner or later. It is a bold and daring digger. Under the microscope it is a frightful looking object, having claws and hooked beak. I know of no other compound that will kill it. It succumbs at once to this destructive mixture; and so in fact does all infusoria.

*Sec. 28. Hair Dressing.*—Formula: Lac sulphur, one ounce; sugar of lead, one half ounce; glycerine, eight ounces; rain water, eight ounces; all mixed in a bottle; shake carefully when using.

This mixture is to be rubbed freely all over the head and beard, twice a week, as long as the patient desires to use it.

It is valuable to preserve the color of the hair and beard and prevent the hair from becoming thinner.

In all cases where the hair is coming out and threaten-

<sup>1</sup>The power of sugar of lead to destroy infusorial life is not mentioned in the United States Dispensatory. This seems to be a dis-

covery by the author. See also upon the value of this remedy, note to Section 81.

ing baldness a solution of sulphate of iron, dissolved in a teacup of rain water should be applied to the roots of the hair, with a stiff tooth brush.

In the use of this remedy, women with long hair should be careful not to wet the body of the hair as they will not be able to comb it, if they are careless in this regard. Both of these preparations prevent collection of scurf and dandruff on the scalp.

## CHAPTER VIII.

### DISEASE IN GENERAL.

*Sec. 29. Two Grand Divisions of Diseases.*—When viewed from the standpoint of their duration, all diseases may be divided into two grand divisions: (1) Acute Diseases; and (2) Chronic Diseases. These terms we will now briefly consider.

*Sec. 29a. Acute Disease.*—The word *acute* is applied to all maladies, when they first attack well people. The word *well* in this connection does not necessarily mean perfect health, but includes all, who are engaged in their usual avocations and cannot properly be called sick. Now suppose any of these are moving along daily, eating and sleeping as usual: If we suddenly find them sick with some fever or contagious disease, inflammation or rheumatism—anything in fact which they have today, but did not have yesterday, or a few days or week ago, we call this an attack of acute disease.

*Sec. 30. Chronic Disease.*—This term is applied to every kind of suffering, that is not disposed to pass away at the end of a brief period, or a certain number of days or weeks, which experience has shown to be the usual limit.

In the ordinary use of the word chronic, we generally allude to a lingering unsoundness of some organ or tissue, which may have commenced as an acute attack or by gradual approachment.

*Sec. 31. Three Classes of Disease.*—All diseases whether acute or chronic, when viewed from the stand-



point of their origin are divided into three classes: (1) Symptomatic; (2) Traumatic; and (3) Idiopathic. These are briefly defined in the following sections.

*Sec. 32. Symptomatic Disease.*—A patient may be afflicted with some malady as measles, mumps, diphtheria, &c. In the progress of the case fever is observed. This is only symptomatic; *i. e.* it is one of the symptoms, frequently observed in such cases. It is a mere incident of the main disease.

*Sec. 33. Traumatic Disease.*—This term is applied to all cases where the patient is suffering from an injury that may be inflicted by outside agencies called wounds. Take as an example the case of President Garfield. The bullet of the assassin tore off a fragment of the spine and plowed its way through into the middle of the body or nearly so. The result of this injury was long lingering suffering, with long lingering fever, finally terminating in pyaemia and death. The generic term traumatic, covers all the varied suffering witnessed in this memorable case and in fact in all cases of wounds. The main use for the term, however, is confined to the resultant fever after injuries.

It is also applied to lock jaw, when this is produced by a nail or thorn or something else driven into the foot or other parts of the body. It is called traumatic lock jaw and is thus distinguished from lock jaw that has been developed outside of the realm of external force.

*Sec. 34. Idiopathic Disease.*—This term includes all maladies, to which the other two terms do not apply. For instance: When we speak of idiopathic fever, we mean any fever that comes, to run through a definite course, and is not a secondary affair or incident to some main disease.

It is well known that idiopathic fevers are limited, by their nature and will come to an end in a given time if the patient does not die. As a general rule, however, death will ensue in every case of malignant disease if the patient does not receive proper treatment.

The reader should be careful to observe that this word

*malignant* is applicable to every disease of a destructive nature. *Malignant* fever, for instance, is one that will destroy this patient if neglected. The word *malignant* occurs frequently in these cases and should be studied and understood by the reader.

*Sec. 35. Still Another Three-fold Classification.*—Considering diseases from the standpoint of their nature, they may all be divided into three classes: (1) Fevers; (2) Inflammations; and (3) Specific Virus. In the arrangement of this work this three-fold classification is kept in view.

## CHAPTER IX.

### A GENERAL VIEW OF FEVER.

*Sec. 36. Classification.*—All fevers are divided into three classes: (1) Cryptogamic; (2) Zymotic; and (3) Symptomatic. The two first will be discussed in this chapter. The symptomatic fevers will be considered in connection with the various specific diseases that they attend.

First then as to *Cryptogamic Fevers*: The term cryptogamic includes all fevers, produced by germs, floating in the air. It is generally agreed that they are of vegetable origin.

A description of the one general type of these germs will throw light upon all: A river or pond may overflow with water, spread out over a surface great or small. When the water recedes and the surface becomes comparatively dry, the close observer can discover a mouldy appearance on the ground, resembling that found upon old leather in damp cellars. Now this mouldy looking substance or some portion of it may be taken up by the air and carried a long distance. Whoever inhales these floating particles is in danger of malarial fever; and they may or may not be connected with chills. This malarial disease may be either *intermittent, remittent, or continued*.

It scarcely ever happens that any form of fever is developed without a feeling of chilliness, and this feeling may be present when the fever is running high. As a general rule, however, in clearly marked intermittents, the feeling of chilliness disappears within an hour and

beyond that the fever is clearly manifest for a certain portion of one day.

The truth of this cryptogamic theory has been often demonstrated. I will give only one example. Two young students, skeptical upon this subject tried the force of demonstration. A large wash basin was filled with some of this kind of ground, taken from the river bottom, where the water had dried away and the mouldy appearance was clearly distinguishable. This was placed on the window sill, where the young men slept, in an upper room, in a healthy locality, the window being slightly raised. It required just three nights to develop in both of them a severe form of malarial fever and exorcise their skepticism.

The three minor subdivisions just mentioned as intermittent, remittent and continued are all substantially of the same nature and require practically the same treatment. The word *malignant* will sometimes apply to these fevers but in many thousand of cases it does not.

*As to Zymotic Fevers:* The term *Zymotic* is applied to all fevers produced by germs that are not cryptogamic. It is not possible, perhaps to clearly draw the line of demarkation, between the two classes of germs; but it is clearly demonstrated that there are germs floating in the atmosphere that are of animal origin; and these are called *zymotic*. They may be the product of putrefaction, decomposition, or otherwise. And though they are not discoverable by the naked eye, nor even by the ordinary microscope, yet they have the power of self propagation, when introduced into the human system, by the act of breathing. They may also be reproduced, in many cases, by inoculation. Some of them are as intangible as the imponderable agents, light and heat and electricity; and are discoverable only by their effects; such as scarlet fever and yellow fever. Some of the German microscopists have professed to discover, by the aid of the highest magnifying power, the germs of typhoid fever.

There may be doubt and dispute among scientists regarding the germs that seem to reach the human subject

through the lungs. But there is a class of germs not introduced through the lungs, about which there can be no dispute, and whose identity and means of propagation are demonstrated beyond the possibility of a doubt. The most notable of these are the trichinæ and the itch mite. The first of these is introduced by the aid of the digestive apparatus; the other finds its abode by burrowing in the skin. Here its power of self multiplication is ample and it makes its presence known by tokens that are unmistakable. But the trichinæ finds its field of self propagation in the intestines, perhaps also in the stomach; but unlike all other germs this invader of the human system from the first hour migrates where soever it chooses, producing a most woeful form of death, unless the invading host is conquered near the beginning of the disease. The treatment of this disease will be hereafter discussed under the head of *Trichinae*.

Zymotic fevers differ from cryptogamic in many cases in their slow development and the lingering period to which they may be drawn out by time and circumstances; also by a radical difference in the necessary modes of treatment. For instance: In cryptogamic fevers, the moderate use of mercury may not be injurious; but in all forms of zymotic fever, calomel (a mercurial preparation) adds to the virulence of the disease and will surely kill the patient if freely and indiscriminately used. A mistake on this point among a class of scientists has slaughtered many typhoid patients.

*Sec. 37. Treatment of Cryptogamic Fevers.*—First as to ague, or fever and chill, properly intermittent fever. This is produced as already explained in those who breathe a malarious atmosphere; *i. e.* an atmosphere ladened with cryptogamic germs. The clearly marked type of this intermittent fever finds its origin in the mouldy river bottoms already described. Mixed types may be found where this dry surface is not seen; as in shady woodlands on flat surface where frequent rains prevent dryness and where the smell of moist decaying wood pervades the



atmosphere; also on the verge of rivers, ponds and morasses where the water does not recede, but presents a stagnant surface with or without green scum. In such regions mongrel germs exist that produce mongrel forms of the three classes of fevers, intermittent, remittent and continued. The reader should remember that the cause of one of these forms of fever is the cause of all; and the preliminary symptoms of each of them is the same, viz: Weariness, headache, lassitude and general aching through the system. After these symptoms have continued indefinitely, there comes a more or less sudden attack of chill with shivering and shuddering. In an hour, more or less, the chill having passed away, the fever becomes apparent. The heat of the surface and of the blood may become extreme and very distressing, or it may remain moderate throughout. The same is true of the chill. It may present a moderate or a deadly coldness. Now when the term malignant applies to this fever whether intermittent or not, the patient will enter into what is commonly called sinking chills or congestive chill and what is medically known as *pernicious* fever. In rare cases the patient will succumb at once, becoming cold, clammy, blind and senseless, perishing thus in an hour or day. More frequently, however, the patient lives through a second and even a third chill of this kind—seldom if ever reaching the fourth.

In normal cases, where malignant action is not present the fever passes away with the sweating stage. The patient seems as if he was cured; but, in the case of intermittent fever, within one or two days the paroxysm returns and he goes through the same movements; and so on indefinitely unless he is treated. As soon as the chill strikes the patient, or better, before it strikes him, if he is complaining much, the emetic remedy, croup mixture No. One should be administered until he vomits. As soon as the vomiting stops, commence with the Fever Powder No. One, from two to four hours apart in doses described in the section where the formula of that powder is given; and this should be continued until the disease is overcome;

which may be from one to five days; generally two days. After that he can take Powder No. Two or Three, from one to three times a day for a short time to prevent the return of the disease. Every time he sweats he should be washed freely at the end of the sweating stage, with soap and water in a warm room and clothed in clean garments.

He should be careful regarding exposure and avoid over eating and too much drinking.

As to malignant cases of intermittent fevers: I will describe two of them to illustrate all.

I was called in 1869 to see a patient, a woman, living by a sluggish stream. She had been seized by the first malignant chill. This sinking or congestive chill had continued about two hours before I reached her. She was blind and helpless, cold and clammy, the pulse a mere flutter at the wrist; death would ensue in an hour or two without treatment. Seeing it was too late to administer an emetic, water was given her to see if she could swallow it, which I was pleased to find she could do without difficulty. I prepared a large dose of quinine, camphor and morphine and gave to her; directed the husband to hold her head over a vessel and pour cold water over her head from a pitcher. He did this for an hour. Severe mustard plasters in the mean time were applied to the spine, and hot things to the legs from the feet to the knees. At the end of an hour, she spoke to her husband, declaring that she could begin to see again and came out from the paroxysm. She was kept under the influence of this remedy with the addition of brandy for twenty-four hours. She convalesced rapidly; her life was saved; the chill never returned.

The second case was that of a stout boy in his teens. He was seized with this malignant intermittent fever. He had passed through the cold stage, the fever had come up, the heat was terrible, the patient did not know anything and seemed like something that might burn up. Here again there was no time for delay; for death was imminent. I directed the attendants to lay him on the floor with his

head elevated, and bring water from the well quite cold. I poured the bucketfull over the boy from head to foot. I repeated this operation as fast as they could bring the water to me. About six bucketfulls were thus used in a few minutes. Then he began to shiver and show signs of suffering. He was stripped, rubbed dry, and clothed in clean garments. He was then placed in bed between blankets and hot things applied to his feet. The Powder No. One was given him for twenty four hours. He was cured.

Two incidents occurred in my practice in Ohio that will show the power of intoxicants over this disease. My friend, Mr. S—— was very fond of liquor. He had purchased quinine and taken it for the chills, but grew worse instead of better. He went to town some four miles distant and bought him a pint of whiskey and on his return his chill commencing he began drinking. He drank the whole pint in a short time and fell off the animal he was riding in a state of unconsciousness from intoxication. That was the end of his chills. He boasted for many years of the power of whiskey in such cases.

The other case was that of my friend Mr. K——, in the same locality. His fondness for intoxicants was strongly marked. He lived in a swamp and had exhausted all the virtues of quinine and had grown weary of life, from the frequent return of the chills. I finally prescribed liquor to the extent of profound intoxication, to be taken immediately before the time for the chill to occur. He did as directed and was cured of his disease; but he never liked the taste of liquor afterwards. I prescribed this remedy, because of the well known fact that alcohol has the power of overcoming certain poisons, among which is the deadly virus of the rattle snake; but in such cases, the intoxication must be complete and if delayed too long cannot be produced.

As to *remittent* fevers: To trace in detail this form of disease, would be largely repetition of what has just been said. There is no essential difference as to the cause or

treatment, but there is observed a marked difference in the progress of the fever. Instead of intermittent, or a total subsiding of the fever for a given time, there is seen a *lowering* of the fever in a marked degree at stated intervals of every twelve hours—sometimes nearly disappearing for one hour or several hours. This relaxation of the intensity of the fever gives it the name remittent. In this form as in the other, the heat may rise to an alarming extent, caused by the rapid circulation of the blood, facilitating the consumption of carbon and hydrogen by oxygen, and thus producing heat. This great heat must be overcome, whenever it occurs in this or any other disease by the application to the surface of a cooling fluid. It does not often happen that bucketsfull of ice cold water can be poured upon a person at once, but applications of water, slightly cooled may be made to a part or whole of the body as circumstances may require. The coolness may be increased gradually and indefinitely, according to the feelings and wishes of the patient.

I know of the value of this treatment in my own experience when a boy living in Texas in the month of July, 1839, in a little town on the Colorado river. I was seized with malarial fever of a severe type. The fever had been present about three hours, when I left my bed and plunged into the river where I remained one hour. It would be impossible to describe the luxury of that hour. The exceeding great relief from pain, weariness and heat was something to be remembered for a life time. While in the water, I was wholly free from everything that appertains to fever. But ten minutes out of water proved that this was only a respite from the force of the enemy that had attacked me. I again resumed my bed, sent for a physician, was cured in five days. He would not consent for me to go into the river again; but I managed without his knowledge, by the aid of a faithful attendant, to have the very free application of cold water to the body and limbs, *when the skin was hot and dry*. It was curious to observe the surprise of my physician at the suddenness of



the cure. Subsequently he took the fever himself. It lingered for weeks, under his treatment without the use of cold water, and he was sadly reduced from a fine portly appearance to a skeleton.

But since that day in my own practice I have seen many suffering victims pass from agony to comfort by the application of cold water, *when the skin was hot and dry*. The reader must be very careful not to use cold water when the skin is *moist*. This doctrine is of course opposed to the policy of steaming a patient in a box or closet and then dashing ice cold water upon him at a time of profuse perspiration. Such conduct seems to me to be bordering upon insanity.

As to the medicine to be used in the treatment of remittent fever: Commence precisely as in the case of intermittent fever: With the emetic mixture as soon as possible. If there is some alarming pain, administer at once a teaspoon half full of laudanum; then without delay commence with the fever Powder No. One—the doses being from two to four hours apart, continuing right along regardless of whether the fever is high or low; but always delaying if the medicine makes the patient much sleepy or drowsy or drunk. A valuable adjunct in the beginning is a dose of salts or any other mild purgative. Throughout the progress of the disease, the bowels should be kept slightly loose by the use of a dyspeptic pill. Much purging is only an injury but the emetic may be repeated one or more times in a few days, if there seems to be a large amount of green material present.

In malignant cases the material thrown up is of a blue color. Where malignant action is clearly developed, it sometimes resembles the dread *vomito*, a dark colored substance seen in yellow fever.

Throughout the whole progress of this fever, as well as in every other case watch for inflammatory processes in any of the internal organs. These are characterized by local pain and soreness in the time of motion. In such cases, small blister plasters or a large mustard plaster, wet



with camphor, should be applied, over the surface, where the pain is felt. In all cases where the morphine contained in the fever powder does not relieve the pain, more morphine or laudanum should be given to the patient. In no case should inflammatory, pain or nervous pain, of a serious character, be allowed to remain without an effort to control it.

It is scarcely necessary to add that hygiene is all important<sup>1</sup>—cleanliness, ventilation, cool or ice water to drink, ice lemonade, agreeable food, etc. Watchful and tender care, real friendliness and earnest sympathy have great advantage.

Wash the patient with soap and water when the sweating stage halts, put on clean garments as often as possible; keep the patient away from all deadly smells and putrescent surroundings. Abundant ventilation is the one thing needful, without which, many will die in spite of all other appliances.

As to *continued* fever: The philosophy and treatment of continued fever is the same as that of remittent fever. In some cases of continued fever a careful scrutiny will show some appearance of rising and falling during a given twenty-four hours. But even if this is not so, the treatment is the same. Begin with the vomiting and continue the powders on to the end. It is scarcely necessary to add that young people should take smaller doses and that small children will be better off with the fever drops than the powder. In every case read up carefully the description of the various compounds indicated, where they are first described or formulas given in this volume. And what is there said should govern and modify and explain what is said in this and other sections in relation to treatment of specific cases.

It will often be noticed that pain in the back is a permanent feature in continued fever; and should be allevi-

<sup>1</sup> As to the importance of hygiene in the treatment of disease see *post* 38, 39, 40.

See also Alathiasis Secs. 2 and 5 and notes.

ated as much as possible by mustard plasters, wet with camphor, alternating with flax seed poultices, wet with laudanum. Such poultices should always be cooled when fever is present. I have seen an infant saved from impending destruction by a poultice of this kind, laid over the bowels, dipped in cold water every hour. The only thing added was a teaspoonful of castoril, with five drops of turpentine, which with the aid of a syringe produced free purging. The destructive heat subsided, swelling disappeared and the child took the fever drops with impunity.

In the application of water with a cool sponge or muslin to the surface of fever patients, it is often highly beneficial to mix a teaspoonful of soda with a pint of water. It may be used as often as desirable.

Patients should not be coaxed or constrained to take solid food that they do not want. The free use of acid drinks is of vital importance, wherever the patient desires them. Sometimes a piece of pickled cucumber is relished very much.

How many agonized victims have perished for the want of a little water or ice or lemonade withheld through false medical theories or empiricism. In vain the low moaning of the patient and his pitiful beseeching to obtain the life giving fluid—often cursing his tormentors in the sad hour when the burning brain was reeling and an unnecessary death was at hand.

*Sec. 38. Zymotic Fevers.*—It has been already stated that this grand division of fevers, is distinguishable from the other grand division named cryptogamic. The latter have their origin in germs of vegetable type, the former in germs of animal type. As extreme examples of these two classes, we might present on the cryptogamic side, a common case of ague or chill and fever of average intensity. On the zymotic side, the action of the animal germs is most clearly illustrated by a case of small-pox. It is easy to see in such case that a virulent and deadly fever is produced by germs, emanating contagiously, from an animal body and introduced into the system of a

healthy person by the act of breathing. There is no mistaking or doubting the actual occurrence of such phenomena. The remaining sections of this chapter will be devoted to the consideration of these zymotic fevers.

*Sec. 39. Typhoid Fever.*—A typical and fully developed case of typhoid fever will illustrate the whole range of zymotic disease. Much confusion and dissatisfaction has arisen in applying the term typhoid, to lower grades of fever, originating, in systems that have been affected by malarial atmosphere. The term typhoid should never be applied to any malady but the one, and this one is as completely specific as the small-pox. The difference between two individuals, suffering with typhoid fever and the presence or absence of well marked symptoms, may depend on the previous condition of the patient, together with their respective environments. It will also depend in a measure upon the virulence of the attack. Now these same suggestions apply to the small-pox as clearly as to the typhoid fever. And we are now prepared to consider a circumstance which is generally overlooked in these cases. The observer as he looks at the small-pox patient all covered with pustules, is compelled to admit that the force of this complaint is directed against the skin and expended upon the skin. Now there are many other forms of fever, where it is not so easy to perceive the fact that the original force of the disease is directed against some specific organ or tissue. One reason of this is that men are accustomed to speak of inflammatory processes of some one or more organs, incident to continued fevers as only an affection of those organs, ignoring the fact that the victim is suffering from a real attack of continued fever. Incidentally, however, the truth crops out in medical nomenclature, by the use of such names as brain fever, lung fever and gastric fevers where it is manifest that the force of the fever is directed against those various organs. Now if the reader inquires against what part of the human system is the primal force of typhoid fever directed? the answer is plain. The

tissue assaulted is called the small intestines. The subdivision of the small intestines, which joins the large intestines is called the *caecum* and is the seat of this disease or part against which the main force of typhoid fever is directed. This part of the intestine contains numerous glands, which, though known under different names are yet a part of the general lymphatic system. Now let the reader observe that it is against these glands that this virus is directed as completely as the virus of the small-pox is directed against the skin. And whoever is ignorant of this fact or wilfully overlooks it, will be working in the dark and liable to do more harm than good in treating such cases. While it is true that all diligence must be used in combating the fever, yet the eye must be forever kept upon this localized destructive action going on in a vital tissue. In fact a deadly disease must assail some vital organ; for, unless some vital organ is destroyed or suspended in its operation, the patient will not die and the disease cannot be called deadly.

A brief summary of symptoms and progress of an average case of typhoid fever is as follows: Precisely as in the case of all diseases originating in the self propagating power of germs we find the patient, previously healthy, suddenly complaining of headache, general pain, weakness, lassitude, weariness, loss of appetite. After some days or weeks, creeping chills or chilliness, with slight shivering or shuddering and the slow approach of fever; and with it as in every other fever, we have the accelerated pulse and increased heat. Then comes sick stomach, with or without vomiting, symptoms of slight diarrhea, griping and offensive stools. These all gradually increase and soon there is alarming prostration. The bowels begin to swell, becoming tender to pressure. This is called *tympany*. Now if we leave out the word *malignant* and remember that we are speaking of an average case, all of these symptoms increase, and in the absence of proper treatment, the patient dies at any time from three to ten weeks. But in all cases where the term



malignant properly applies, there is early and increasing stupor and the patient becomes unconscious: There is low muttering delirium, free discharge of blood from the bowels. Urination is difficult or impossible, and there is severe putrescence manifested by deadly odor. The faithful attendant should observe that he is himself inhaling the deadly germ and that death will soon be on his track unless countervailing forces are brought to bear for the destruction of the germ. This malignant type after the preliminary stage is past ordinarily kills the patient in five or ten days, in the absence of proper treatment.

In non-malignant cases, the patient, if properly treated, may begin to convalesce slowly in three weeks; but is all the time in danger of relapse for another three weeks or even six weeks, and if the relapse comes, death generally occurs.

It has been a question with me, whether any of these relapses would ever be seen in any case, where mercury had not been used, if the patient was in reasonable health at the time of the attack.

The reader is now ready to inquire, what happens to those glands, seated in the small intestines that seem so vital to human existence. The answer is, some of them are entirely destroyed; some only partly destroyed; all or nearly all of them ulcerated; containing purulent fluid, where the poison is concentrated. A dog vaccinated with this deadly virus will die in a short time.

It often happens that these glands enlarge in size, present extensive masses of ulceration—the tissues being entirely destroyed, an opening is made into the bowel itself. The opening, when very small, may be suddenly plugged up with lymph. In other cases, the opening being larger, the contents of the bowels pass into the cavity of the peritoneum. General peritonitis ensues and the patient is soon dead. In some cases but little of this escapes and the patient dies with a more gradual peritonitis. The most characteristic feature of typhoid,



visible to the eye, is the persistent diarrhea and the persistent appearance of blood in the stools.

*As to the treatment:* In this as in all other cases of fever, commence with the Emetic Mixture, producing vomiting. The sooner this is done the better. Then commence with the Fever Powder No. One, every two or three hours, until the general distress of the patient is controlled. From that time on, the patient can only take one or two or three doses, at intervals from six to twelve hours; that is to say, one to three doses in twenty-four hours. In addition to this the patient should take a moderate dose of Powder No. Three, about half way between the other powders. If in any case the idiosyncrasy of the patient precludes the use of Powder No. One, the Powder No. Three may be used alone; but it will be highly important to allay the restlessness and distress of the patient, by some soothing remedy. In case of not being able to use any of the powders, the patient can try the Fever Drops No. Two. My own belief is that ninety-nine out of a hundred can take the Powder No. Three in spite of dyspepsia or any gastric disturbance, short of acute inflammation of the stomach. This is especially true if they commence with very small doses.

In addition to all this the patient should commence with Alterative No. Three; dose one teaspoonful, with a little sweetened water, about every eight hours. Where there is delirium Alterative No. One, should be given alternately, or somewhere between the doses of Alterative No. Three. This should also be in a dose of one teaspoonful, mixed with one or two teaspoonfuls of sweetened water. In the use of these alteratives, however, the suggestions should be studied and observed, as given in the sections where the formulas of these alteratives occur.

Vain efforts have been made by physicians to stop the diarrhea in such cases and if they had succeeded the only result would have been the death of the patient. The fact is that the collection of putrid material in some part of the bowels is the one central feature of the disease and

its moving off from time to time is essential to the life of the patient. While all this is true, yet excessive purging will result in death sooner or later. To restrain the diarrhea and keep it within bounds is an important object. Generally the Fever Powder No. One, alone, will do this. But if it fails it is good practice to give the patient very minute doses of epsom salts. A tablespoonful may be dissolved in a teacupful of water. The patient can take a teaspoonful of this water two hours apart, until it is all gone; ceasing, however, if any excessive purging is observed. When these salts have thus carried out all the putrescent material and the patient has swallowed a little nourishment, such as a few teaspoonsful of flour and milk boiled thin, then ten drops of the fluid extract of ergot can be added to the dose of Alterative No. Three. This can be withdrawn when not needed.

In this disease the tongue may present all manner of appearances. The conditions, however, are especially to be noticed: One is when the tongue is covered with a dry dark colored scurf; the other is a red dry tongue with nothing on it. In both of these cases water will fail to moisten the tongue and yet it is of a vital importance that it be moistened. The remedy for this is turpentine. A small quantity of sugar should be moistened with turpentine; and a lump of this sugar, the size of a pea, should be placed on the tongue and allowed to melt away as slowly as possible. This may be continued for a number of days, without any disagreeable result.

Another important matter is to remove frequently all collections on the tongue or the teeth with the aid of a tooth brush and vinegar frequently used. The gradual collection of dark colored material on the teeth is the unerring index of the destructive progress of the disease. So also the low muttering delirium, and when to these is added, picking at imaginary things, the vital forces have succumbed and the patient will die. All that has been formerly written in these pages, regarding food and drink and hygienic regulation should be carried out in this disease

from beginning to end. If the patient is shut up in a close room, he will surely die. The sick chamber must be well ventilated. And disinfectants should be freely used, such as chloride of lime, bromochloralum and others. And in addition to these there should pervade the room, the vapor of green coffee, burnt up on live coals in a pan or other vessel; and this same vapor should be continually found in every room in the house.

The free application of cold or tepid water, as in other cases, is most imperatively demanded. Equally imperative, to guard against starvation is a spoonful of rice water or chicken broth, say a mouthful to be given from hour to hour. Beef tea is not suitable.

Certain nutritive fluids are found in connection with canned fruits that are very desirable; and particularly is this so of good canned peaches. But milk is the chief remedy either with ice alone or boiled with a very little flour and salt. The time also comes in the course of the disease, if the patient does not die, when buttermilk is wished for and it should be freely given. Also lemonade, ice and cider should be given when the patient desires them. If an appetite develops for some vegetable, such as cabbage, for instance, the patient can take a teaspoon-full at first, with safety, and increase slowly if it seems to agree with him.

Much more might have been written, regarding the tongue and the pulse in this and in all the foregoing fevers. The truth is they are very unreliable as an index to the non-professional reader, and this volume is more particularly addressed to them.

In the progress of this fever as in all other fevers, complications may occur such as inflammation of some important organ or pyaemic abscess around the joints. Rheumatic complications may occur also. All these should be combatted, as if they existed alone.

In general it should be noted that where the stomach of the patient will not bear the remedy, the hypodermic syringe will accomplish as much as taking remedies by

the mouth, especially where morphine is the drug to be administered.

*Sec. 40. Typho-Malarial Fever.*—This name was invented by the physicians, during the war of the rebellion. It was used to indicate mongrel conditions, where malarial subjects, with yellow skin and yellow eyes, contracted fever from the hardship and stench of overcrowded camps, filthy water, etc. Its course is less virulent, less bloating of the body, often no diarrhea and but little ulceration of the intestinal glands. It is now the custom to apply this term to all low grades of fever in the North that are disposed to linger and will not yield readily to treatment, like the unmixed cryptogamic fever.

As to the treatment, there is but little to say, beyond what has been said regarding typhoid and continued fevers. The Emetic Mixture should first be given to the extent of vomiting; then commence with Fever Powder No. One, being careful to see that the bowels are not constipated. As stated in previous cases the dyspeptic pill will best accomplish this purpose.

The dose of the powder will be from two to twelve hours apart according to the dizziness or drowsiness of the patient. Sometimes one whole day and night may be passed without administering any of the powders.

Everything that has been said, regarding hygienic regulation should be carried out in this as in all other forms of important fever.

This disease will ordinarily be overcome in from five to ten days.

*Sec. 41. Typhus Fever.*—Typhus fever differs from typhoid in several particulars: (1) The red spots come out in successive crops, in typhoid, during the whole course of the disease; while on the contrary, in typhus, they all make their appearance in a day or two, presenting a striking resemblance to measles; (2) They disappear in six or seven days, in typhus, and the patient convalesces in about twenty-one days; but the typhoid continues much longer; (3) Many glands are enlarged in



typhus, but do not present that specific tendency toward destructive ulceration and perforation of the bowels, as in typhoid; (4) The tendency to stupor occurs earlier and there is a greater liability to internal complication in typhus than in typhoid—destructive action, in the former, being often developed in the liver, spleen and kidneys.

In general, the indications of danger, in typhus, are increased dryness and discoloration of the tongue; permanent delirium of a low muttering character; occasionally maniacal raving; the patient lying on his back, with his knees drawn up; the skin a dusky hue; the eyes wide open and staring; retention of urine, etc.

The cause of this disease was formerly attributed to specific, poisonous gasses in the filthy portion of crowded cities. But since the general adoption of the germ theory, it is believed that filth in such localities develops a specific germ, more deadly than the typhoid, and almost as destructive as the germ of the yellow fever.

The germ in typhus enters the human system through the lungs, and then spreads by its own specific propagation.

Those who wait on these patients, are nearly certain to be attacked by the disease, unless they have had a previous attack. This disease, however, does not spread out into the street as easily as small-pox.

The patient is most likely to get well where the tongue is moist, the heat more moderate, the pulse less rapid and the senses less impaired.

There is no essential difference as to the treatment between typhus and typhoid; and consequently the reader is referred to the treatment of the latter, through its whole course. It will, however, often be found in typhus that the use of the catheter to empty the bladder will be more frequently required.

All the principles of hygiene are of the utmost importance; especially the overcoming of heat, by the application of cool or cold water.

It should be here stated that the term spotted fever is



sometimes applied to this disease, where the eruption does not properly appear on the surface of the skin; but presents a mottled appearance under the skin. The same appearance is sometimes witnessed in cerebro-spinal meningitis. The name amounts to nothing and such appearances are only seen in malignant cases, where the rapid onset of disease overwhelms the vital forces. I witnessed the same appearance in malignant scarlet fever, where the patient died in three days.

*Sec. 42. Anomalous Fevers.*—There are many cases of anomalous disease, where the principle thing seems to be fever that pursues no definite course and admits of no definite classification. Some of these are connected in the start with disease of the bone either in joint or shaft. Some again are connected with abscess about the joint or elsewhere. Again cases are met with called suppurative rheumatism in which abscesses will form at some joint; and if they are not cut open will develop abscesses at other joints. These are sometimes called metastatic abscesses and the practitioner loses sight of the fact that the primary and essential disease is an attack of some kind of fever. In all cases of the formation of abscesses, delay in opening them is injurious. Great mistakes have been made, by allowing large collections of matter, called diffused abscesses, to remain under the muscles of the thigh, waiting weeks for the swelling to form a point, when there is no tendency to form such a point.

All these anomalous fevers should be treated, in a general way, the same as indicated in cryptogamic fevers. And in the latter stages, when the inclination to abscess is discovered, commence with Alterative No. Three and pursue it to the end. Tonics, such as Powder No. Three should be used to keep up the strength of the patient.

Among all the rare forms of disease, the most deceptive and disastrous is *acute inflammation of the bone*. This may commence in the foot or any part of the leg or arm. The inflammatory process occurs in the structure of the bone, very much as bone felon is established in the finger.

The patient commences to shiver and scream. The pain gets worse every hour and in a single night the patient may perish from the intensity of the pain. This is generally mistaken for rheumatism and hence practitioners, unwittingly, frequently increase the sufferings of the patient by hot applications to a surface already superheated. On the contrary, the rational treatment is the application of ice and cold water, to the inflamed part, persisted in for days; large doses of morphine, alternating with veratrum.

If the patient lives and the inflammation of the bone is not soon removed, it proceeds to destroy the bone in whole or in part and fragments of bone will come out for months or years. Where the disease enters upon such a course, free incisions will be needed from time to time, to let out the purulent formation, around the part. Pieces of dead or detached bone should be removed whenever possible. Some have lived through years of this kind of suffering and been able to walk, though perhaps with stiffened joints. When such cases become chronic, the Alterative No. Three should be given on to the end.

Small wounds in joints, sometimes develop such a state of things as here described. The treatment is the same. In all such cases as soon as the ice is withdrawn, a poultice made of flax seed and comfrey should be persistently applied, and the tissues not allowed to get hot. The time comes weeks or months later, when the Salve No. One is preferred to the poultice. Both the flax seed and the comfrey should be finely ground, and it is generally for sale in this condition, by pharmacists.

## CHAPTER X.

### INFLAMMATION OF ORGANS.

*Sec. 43. General Observation.*—Inflammatory processes may be set up in every organ in the human system, including the brain, lungs, liver, spleen, and kidneys. So also inflammation may be seated in tissues, such as the mucus membrane of any part or all the serous membranes, including the costal pleura and the peritoneum.

There is much reason to believe that in all these so-called inflammations of organs and tissues, the primary and essential diseases is a real attack of continued fever; though the fact remains that if death ensues it is caused by the injury, which the inflamed organ sustains.

These inflammatory processes may end in several ways: First, resolution, that is simply disappearing; second, effusion, that is discharge of a thin fluid, called serum, which is mainly the water portion of the blood, though it holds in solution more or less of the primitive elements of animal tissue; third, purulent formation, called matter; fourth, gangrene, involving destruction of the tissues.

If the physician is called in time, it of course should be his aim to secure resolution of the inflammation. But if it has reached either of the other stages, they each require their own specific treatment, which is developed in these pages, in the proper connection.

*Sec. 44. Inflammation of the Lungs.*—This subject is hereafter discussed, under the head of lung fever. It may be said in general, however, that if the patient is treated soon enough he will live, if not, he will die..

In this as in all inflammation, the pain must be controlled by opium or some of its preparations, unless a marked idiosyncrasy of the patient gets in the way. In that case resort must be had to substitutes; and of these gelseminum and phytolacca combined (ten drops of the former and twenty drops of the latter in spoonful of sweetened water) stand at the head of the list. This dose should be given as often as the patient can bear it, as long as its use is indicated by the presence of pain.

Another great truth is that the fever and heat must be controlled by veratrum and by cooling applications to the skin.

Another great principle is that counter irritations must be used over the seat of pain, with the exception of brain disease, where blister at the back of the neck is proper, while ice is applied to the head. But ice must not be applied to the body in any of the internal inflammations. In these only moderate or tepid applications can be used.

A mustard plaster wet with camphor is an excellent counter-irritant, where the patient objects to the use of a blister.

It should not be forgotten that the commencement of all treatment in such cases is the use of the Emetic Mixture to the extent of vomiting. After this is given and vomiting results, the pain should be controlled by the free use of morphine, or its substitute as above explained. From that time on the Fever Powder No. One should be given, as the patient will bear it, until the disease is conquered; and then for a time Fever Powder No. Three should be used; being careful to check any pain, if it returns.

It is not necessary that the physician should waste much time in naming, distinguishing or diagnosing the disease. If there is pain and fever in the region of the lungs, accompanied with cough, dry and difficult, it makes no difference whether he may call it pneumonia or any other of the names that are applied to this class of disease, the treatment should be as above outlined.

There is one point to which especial attention should be called, and that is that this disease occurs nearly always in cold weather and care should be paid to the question of fire. While good ventilation and pure air are greatly needed, yet the patient should not breathe cold air; and especially should avoid getting out of bed while freely perspiring, in a cool room. Many have been killed in this way.

*Sec. 45. Inflammation of the Liver.*—This disease is characterized by a pain in the right side, extending around to the back; sometimes the pain seems just behind the stomach. There is generally swelling and always fever. It is not always easy to distinguish this from some other diseases.

There is always danger of abscess; and when this occurs, it should be reached from the surface, or it may break inwardly and escape through the channel of the intestines. Sometimes it may break into the cavity of the body and kill the patient. The disease may be either acute or chronic, but in either case the treatment is practically the same,

Pain in this case as in all others must be controlled by opiates or some substitute. All waiting is ruinous to the patient; and it should be remembered that in all inflammation of this organ, more than any other, heat is the deadly agent that is to mar or destroy a fabric strange and wonderful in its substance and conformation. Whoever will cut up the liver of an animal and examine it closely, will wonder at the frailty of the structure and how it is that mortal life ever reaches the limit of three score and ten. In other words, he discovers the strange paradox, that the frailest of all the tissues is called upon to perform the most complex and varied purposes seen in the animal economy. It is plain, therefore, that the heat and pain in this frail structure should be controlled as soon as possible. To do this, as we have seen the practice is to first produce vomiting by the Emetic Mixture; empty the bowels by the free use of salts; reduce the pulse by the



use of veratrum to the extent of moderate vomiting; then commence with the Fever Powder No. One (which contains morphine) and continue to the end. The process above described may be continued for three to six days according to the necessity of the case. Whenever it is found necessary to cease the use of any of the remedies or omit them for a time it should be done. But as a general rule the inflammatory processes may be subdued in the manner above described, in a day or a week, according to the gravity and complication of the case, and long lingering agony prevented.

I will state here that while I am no advocate of the general use of mercury, yet, the fact has been long known that one dose of calomel, given at an early stage is a valuable adjunct, in removing inflammation, from all the internal tissues, especially the serous membranes. I would not go beyond the one dose in any case; and before giving it would inquire diligently into the idiosyncrasy of the patient. There is occasionally one who cannot take this remedy, without alarming salivation, accompanied by many injurious results. And whenever it is used, it should be followed by the free use of salts, so that none of it should remain in the bowels to produce salivation. Bromide of potassa has the power to prevent this salivation and it will be wise for anyone who takes even a single dose of calomel, to use this remedy for a few days. A tablespoonful of the bromide should be dissolved in a half pint of water. The adult patient can take a tablespoonful of this solution three times a day. Younger people should take less according to the age.

*Sec. 46. Inflammation of the Spleen.*—This seldom occurs in acute form, and when it does, it is characterized by pain and swelling in the left side and requires treatment substantially the same as that described for inflammation of the liver.

The same remark is true regarding *inflammation of the pancreas*. This is a small organ lying close to the liver, and subject to obscure affections, not easily

described; but the treatment is the same as in these other cases. I am speaking now of acute idiopathic affections. Chronic affections of organs and tissues are elsewhere discussed in their proper connection.

*Sec. 47. Inflammation of Serous Membranes.*—This membrane invests all the organs inside of the body including those inside of the skull. Inflammatory processes may occur in this investing membrane and not extend largely into the organ itself.

The most common of these inflammatory attacks is pluritic inflammation, commonly called pleurisy. It may affect either the membrane that lines the ribs or that lines the lungs. It is generally ushered in with a chill, like all other fevers. Pain is soon felt in the side and the sufferer locates it near the ribs. The spot will not bear pressure or motion and the patient finds that the act of breathing increases the pain and soreness. It is generally found that the patient has taken cold by being suddenly cooled after being much heated. In such cases, if he will commence before the chill strikes him, he can avert the disease entirely, by taking a few doses of Fever Powder No. One. But if the chill has come and the pain is present, let him begin as usual, with the Emetic Mixture to the extent of vomiting; then the Fever Powder No. One as described in Section 6; and the use of veratrum as in other cases of fever. This routine pursued a day or two will heal the patient. As already stated a mustard plaster wet with camphor is a valuable adjunct in these cases. Much purging is unnecessary, though the bowels should be kept slightly loose.

*Sec. 48. Inflammation of the Peritoneum.*—This is the name of the serous membrane that invests the whole internal surface of the abdomen, and more or less completely the bowels and holds them up. It is sometimes subject to inflammation without any ascertainable cause; but generally it can be traced to external injury or to internal disturbance in the form of an abscess. Causes like these may be chronic and circumscribed for a long

time, before resulting in general peritonitis. When that does occur, the body swells rapidly and unless properly treated, the patient soon dies; or dropsy is developed; in which case the patient's life may be indefinitely prolonged, by tapping and drawing away the fluid.

Where acute peritonitis is rapid in its onset, there will generally be found, the same chill, followed by high fever and rapidly increasing pulse as in other important fevers.

In the treatment of this disease, the Emetic Mixture, Fever Powder No. One and veratrum should be used as in other cases, previously described; also, near the commencement of the disease, one dose of calomel should be given. And throughout the course of the disease salts should be moderately used to keep the bowels open.

The comfrey and flax seed poultice must be applied on a large scale over the bowels and laudanum should be sprinkled over the surface of the poultice before it is applied. It must be kept cool and moist and renewed every twelve hours. The catheter should be used in case of difficult urination. If scanty, small quantities of sweet spirits of nitre should be given in connection with some diuretic drinks, such as tea of melon seed, flax seed or slippery elm.

The mildest diet alone is allowable and hygiene in all its departments is particularly important.

I do not think that blister is beneficial in these cases.

If the disease should become chronic and establish dropsy, in addition to the taping, some benefit may be derived, from diuretics such as nitre, phytolacca, and digitalis. These three may be combined, one ounce each, with three ounces of simple syrup. The dose is a teaspoonful three times a day.

*Sec. 49. Acute Inflammation of the Kidneys.*—It very seldom happens that the kidneys become severely inflamed, without some previous trouble of the bladder and urethra.

For instance, in one case, a man in moderate health,

began to observe some slight burning in urination. When ten years had passed this had grown into a serious annoyance, resulting in frequent but difficult discharge of that function. About this time, some pain was observed in one or both kidneys, and there was a feeling of weariness and loss of strength. He happened to take a severe cold and alarming pain arose in both kidneys. High fever was established and the patient was compelled to resort to morphine to obtain relief. In addition to this there was given him the Rheumatic Mixture No. One, in carefully guarded doses, occasionally suspending the remedy, to avoid the disturbing force of the colchicum. Veratrum was also used as in the previous cases. The treatment was successful.

There is in this complaint great need of veratrum, but it must be given with the utmost caution and the effect quickly controlled; because the violent muscular movements caused by vomiting are injurious to these inflamed organs. Rest of the body and mind are indispensable in such a case as this.

It often happens that acute inflammation of the kidneys, if the patient does not die, becomes chronic, and may linger indefinitely for years, while the patient endeavors to carry on some business or labor, enduring a life of extreme wretchedness.

If there is stone in the bladder and the irritation of that organ continues, or it is affected with chronic catarrh, or if there is continued irritation of the urethra, then the kidneys will not improve.

All should be done that is possible to improve the condition of these organs so intimately related to the kidneys, including the prostate gland, if it is affected.

Where unhealthy urine is retained, surgeons wash out the bladder with the aid of a double catheter. The patient should drink freely of flax seed tea for a considerable time; also cooling acidulated drinks such as lemonade. Sweating should be promoted by any reasonable means; but avoid taking cold.

Mutton broth, with rice or barley in it, is desirable; and so are berries and fruits.

Moderate and guarded exercise is allowable; all violent exercise is injurious. And so is the extreme cold of winter. When the acute stage is ended, and the patient is moving around in the daily affairs of life, he should commence with Alterative No. Three and continue it for twelve months, with some intermissions. This Alterative contains phytolacca, which stands at the head of all kidney remedies.

The counter-irritating plaster described in Section 23, should also be worn over the kidneys from time to time, as much as he can bear it.

*Sec. 50. Inflammation of the Larynx, Trachea and Bronchial Tubes.*—We often meet with acute inflammation in these and other tissues. Inflammation of the larynx is called *laryngitis*. This is only another name for pseudo-membraneous croup, but it is a real attack of fever; and the same is true in regard to inflammation of the trachea and the bronchial tubes.

All of these must be attacked with the fever remedies as heretofore described, not neglecting the preliminary vomiting.

In the formation of false membrane no delay should occur in the use of both gargles No. One and Two. They should be used alternately every half hour. In addition to this, counter irritants and poultices should also be employed.

*Other Inflammations.*—There are many other of this class of diseases that might be mentioned; but the foregoing suggestions will suffice in a general way to indicate the treatment.



## CHAPTER XI.

### NON-CONTAGIOUS DISEASES WITH SYMPTOMATIC FEVER.

*Sec. 51. General Statement.*—There is a class of inflammations and other diseases, that are not contagious, and yet are attended with *symptomatic* fever—a term that has already been explained in Section 32. We will now consider the diseases comprised under this head.

*Sec. 52. Catarrhal Fever.*—There is a class of fevers that come from taking cold; atmospheric vicissitudes; sudden stopping of perspiration and similar causes. All these may be classified as *catarrhal*, although the term itself is of uncertain signification; but it answers to distinguish these fevers from other groups, such as rheumatic, and the fever that accompanies erysipelas and other specific diseases.

As to the leading typical form of catarrhal disease, *pneumonia* might be placed first. This is sometimes called *lung fever*. There is always a tendency in this disease to the formation of abscess in the lungs. Inflammatory processes may also arise in the pleura, or the membranes of the brain, or other serous tissue.

In the case of pneumonia or lung fever proper, there will be pain and soreness in the region of the lungs or pleura; also hacking cough, increasing to a violent cough, producing pain. Some of these cases are not important; others are rapidly destructive; and because of this uncertainty, all should be regarded as important and treatment should be commenced as though it was known that the

disease would rapidly destroy the patient. The first thing to be done is to produce free vomiting with the Emetic Mixture; then bring the patient strongly under the influence of Fever Powder No. One, by administering it every hour until the effect is manifest. Then without delay commence with the fluid extract of veratrum; giving it two hours apart until that also produces vomiting. If the vomiting should prove excessive, one or two doses of Fever Powder No. One will stop it. Now as soon as possible the patient should again be brought under the influence of this powder, and then again the veratrum should be resorted to without delay; but this time with more care and circumspection. This alternating of the powder and veratrum should be continued until the force of the disease is broken. This will be manifested by free and frequent sweating, the cough being loose, the pain all gone, and the fever being substantially overcome.

The dose of the tincture or fluid extract of veratrum should not be less than eight drops, and increase one drop every dose from two to three hours apart, until the effect is manifest. This is a wonderful agent to control the action of the heart and arteries and cause the fever to disappear, for the time being. The practitioner who first watches its effect in high inflammatory fevers, with or without inflammation of organs, will be amazed when he sees the pulse come down, under its influence, from one hundred and twenty to sixty or seventy. The apparent fever all disappears in an hour, the excessive discharge of green stuff from the stomach, the profuse perspiration, the pains are all gone; breathing without difficulty, the patient is inclined to enjoy himself, asks for some food and falls off into a gentle slumber.

But all this may be a deceitful lull in the campaign. The enemy often comes on again with a rush in a few hours and must again be controlled in the same manner. The nurse will now have learned, how large a dose of veratrum this particular patient can bear; and it will be better, when commencing with the second attack, after

reaching the point for the administering of the veratrum, to give him at once the highest number of drops he can bear. If it does not produce vomiting it can be given every three hours, always being careful to cease or rather wait as soon as the patient tries to vomit. The most urgent effort should be made in an adult subject to bring the pulse down to sixty or seventy-five, as soon as possible. It will often happen in case of lung fever that this second round of veratrum will finish the inflammatory processes, and then nothing is needed but the Fever Powder No. One and the regulation of the bowels as in other cases.

The reader should fasten upon his memory the important fact that among all the remedies which a beneficent Providence has provided for suffering humanity veratrum stands pre-eminent in its power to overcome fever, remove congestion, and suppress inflammation in any tissue.

In addition to this remedy it should be remembered that counter irritants are indispensable in cases of inflammation of the lungs, or any other internal organ. Among these, a small sized blister or a large sized mustard plaster, wet with camphor are all that need be named.

If by reason of great age or idiosyncrasy of the patient, the veratrum does not produce vomiting, but there comes on faintness and the pulse is too slow, whiteness and clammy sweat appearing, (something like the case of a boy who has taken his first chew of tobacco,) whiskey, laudanum or morphine, or the Fever Powder No. One will give relief.

It seldom happens that it is wise to give veratrum, beyond the middle of any disease. Its marvelous power is best observed during the first stages, or before the time that prostration would ensue.

It has been claimed by some writers that this remedy should not be used in connection with quinine. But the success of Fever Powder No. One, containing quinine, when used in connection with veratrum demonstrates the fallacy of this position.

I recall the case of a young man, living about eight

miles from Oskaloosa, Iowa, that will illustrate this treatment. He was suffering from inflammation of the lungs, high fever and great pain. Four or five days had passed, abscess was about to form and the patient was apparently in a hopeless condition. Having no time to lose, and but a single chance, I determined to adopt heroic measures, and stay with the patient to the end. I measured out a teaspoonful of veratrum, of a strength previously ascertained, requiring ten drops for an ordinary dose. I stood by to watch the effect of the veratrum. It was an hour or two before he began to heave and struggle to vomit. I at once gave him a teaspoonful of laudanum; and also whiskey; a pint of which he consumed in an hour. In two hours from the commencement of the vomiting it had ceased; some purulent discharge had come from the lungs, the patient was free from suffering; and he was not drunk, notwithstanding he declared he would be dead drunk. He was soon convalescent and recovered.

It should be carefully noted that the principles of hygiene are the same in this disease, as in the case previously described, with the exception of the use of cold water. The long continued and profuse sweating, produced by the remedies, renders cold water unnecessary; and it is likely to do harm. But cleanliness, frequent washing with tepid soda water, (after first rubbing off the sweat, without any water,) and the removal of wet garments and replacing them with dry ones are all indispensable.

*Sec. 53. Brain Fever.*—When the force of the fever is spent upon the brain, in addition to all other initial symptoms common to other fevers, there is pain in the head that continually increases, which if not soon controlled, results in delirium. In robust patients, who have been used to eating heartily, and who are consequently too full of blood, the old practice of bleeding is highly beneficial. This is best done from the jugular vein, but if no one can be found with sufficient experience to do this, then it may be drawn from the arm.

The manner of bleeding from the jugular vein is as follows: Press the thumb, freely, on the side of the neck, moving it around slowly, until the vein swells above the point of pressure. Then introduce a sharp lancet or knife at the swelled part, cutting from below upward, being careful not to pass the instrument clear through the vein. This is called the external jugular vein. And to prevent the air from getting into this vein, a compress may be pressed on the wound, before the thumb is removed. This compress retained for a short time is all that is required. The same precaution is needed when bleeding from the arm.

But whether bleeding is resorted to or not, the first medicine here is, as in every other fever, the free use of the Emetic Mixture.

After the patient vomits, and the vomiting has ceased, there should be no fever powders given as in the other cases; but veratrum should be used at once, to the extent of producing only slight vomiting. In addition to this, free purging should be produced by the liver pill herein before described; and after that a slight looseness should be kept up by the use of salts, perhaps a teaspoonful, one or more times a day.

From the very outset, cold water and ice should be freely applied to the head; a small blister, two by four inches, applied to the back of the neck, and when removed placed between the shoulders. A slight dressing with Salve No. One, or with clean sheep tallow is all that the blistered surface will require.

If the feet are cold, hot things should be persistently applied.

It is impossible to decide in advance how long the veratrum can be used in any one case; but I think it is the only safe remedy to subdue the inflammatory process and prevent effusion.

It should be the determined purpose by the use of this remedy and the cooling appliances, when admissible, to



keep the pulse down below seventy beats a minute as much of the time as possible.

It should be further remembered that immense discharge of green stuff, both by vomiting and purging is what saves the patient's life; because if this is not removed, the rapid pulse will return.

For the purpose of producing this green discharge, I do not recommend the use of mercury, beyond the first free purging by the liver pill, which as shown in the formula heretofore given, is a mercurial preparation. Even that may be dispensed with if the patient prefers it. It is a curious circumstance that purging, produced by colchicum, is more beneficial than that produced by calomel. But colchicum can only be used one day. After the first purging, nothing is better than a dyspeptic pill, one or more times in a day.

As soon as it is found that the pain is controlled and the pulse yields to the veratrum, the Fever Powder No. One may be commenced, and given three times a day, being careful to guard against stupor. There is plenty of room between the powders for the use of veratrum, sufficiently, to prevent the fever from getting an important start.

*Sec. 54. Cerebro Spinal Meningitis.*—In this form of brain disease, the mischief seems to be located mainly in the back of the head, affecting that part of the brain called the cerebellum, and extending downward into the spinal chord. There is a tendency to rapid destruction of the affected tissues.

As to treatment, but little is to be added to what has already been written on the subject of brain fever. One modification is that the ice should be placed to the back of the head, a small blister to the back of the neck and below the blister, over the whole extent of the spine, a mustard plaster should be placed, wet with camphor and turpentine. A severe impression must be made, but yet kept within bounds; as troublesome sores may result from a careless use of this mixture. It can be reapplied

at any time, if the skin is sound enough. It need not be more than two inches wide with children.

The very decided effect of the veratrum must be kept up from beginning to end.

When the acute stage is past in any brain disease, the Alterative No. One may be found a valuable adjunct.

Occasionally the disease becomes chronic and the patient lies helpless with or without stupor. In such case the moderate use of Fever Powder No. One is admissible and Alteratives Nos. One and Three can be used alternately, three times a day for weeks or months, together with repeated blisters, over the weak spots along the spine.

This disease, when it first appeared was very destructive. But in recent years it has been less virulent, and is more amenable to treatment.

*Sec. 55. Rheumatism.*—There is perhaps no disease, where *predisposition* is such an important factor as in this. There are many individuals that seem inclined to this disease upon the slightest exposure to inclement weather. On the other hand the majority of mankind seems to escape, even, after the greatest hardships and exposures.

Acute inflammatory rheumatism, is essentially an attack of fever, notwithstanding the local manifestations of swelled and painful joints often divert attention from the main malady. This is often a fever of a deadly type and ordinarily continues eight weeks and in many cases death results.

Like all other fevers it is ushered in by shivering. Soon one or more joints become inflamed or swelled and will not bear bending or moving. In severe cases every joint of the body seems to be affected. The patient screams with agony, when efforts are made to turn him in bed. Some times he is driven to frenzy, the pulse increasing in rapidity, and the heat becoming very great.

There is every grade between the extreme type just described, and the milder forms where there is but little fever and only one or two joints affected.

In average cases it is sometimes observed that the swelling will leave one point and appear in another. This is called *metastatic* rheumatism.

If the patient does not die from the acute attack the tendency is to end in chronic rheumatism and permanent distortion of the joint.

*Treatment*.—The first thing to do in this case as in all other fever is to produce vomiting by the Emetic Mixture described in Sec. 6. As soon as this is done, give the patient a full dose of Fever Powder No. One, every hour until the pain is largely controlled. As soon as is possible thereafter, bring the patient under the influence of veratrum to the extent of free vomiting. Now this vomiting must be overcome by giving the same powder or laudanum or whiskey, or all three of them together. As soon as this first effect of veratrum has subsided commence with the rheumatic mixture described in Sec. 26. Administer a teaspoonful in a mouthful of sweetened water until the effect is clearly manifest, namely, sick stomach, griping and grinding pains in the bowels, with green colored purging, like the effect of calomel. As soon as this effect appears, wait for it to pass away. It is not wise to allow this effect to go on uncontrolled; and as soon as it becomes necessary to cease the use of the mixture, give the same fever powder every hour or two; until the griping and purging ceases. As soon as this condition is well ascertained, commence with rheumatic mixture and go through the same movement from day to day, observing the same stoppages and the same care to control the griping.

This treatment should be continued until the end of the disease. The end may be looked for at any time after the first day; and it may be delayed twenty days; but very seldom will five days pass, without a very great improvement. It should also be remembered that throughout the treatment of this disease, the salicylate of soda should be given in half teaspoonful doses, about half way between the doses of rheumatic mixture; and this must be per-

severed in as carefully and closely as the other remedy. They are mutual adjuncts, and one is as important in its place as the other. Of course both of them will be displaced for a short time, by the vomiting, especially where veratrum is used. And it is important to observe that in malignant cases, where the fever is great, the veratrum must be used again and again. In all such cases the attendants will be astonished at the quantity of green stuff that is vomited up.

To impress the power and value of this treatment I will cite the case of two brothers, strong men, who had never known sickness. The older was seized with inflammatory rheumatism of the severe type that I have endeavored to describe. He suffered great torture and at the end of six months his disease resulted in chronic rheumatism. At the end of another twelve months, every joint was distorted. He could neither rise from a chair nor feed himself; and after long lingering thus for six years he died.

Some eighteen months before he died his brother was taken with the same disease. Two days passed before I saw him. Every joint was affected and the fever very great. I treated him precisely as indicated in the foregoing pages, except that being admonished by the fate of his brother, I crowded the remedies from first to last. For three days and nights the green stuff came out of his mouth more than half the time, from the free use of veratrum while vast quantities of the same material passed from the bowels. The perspiration poured from the skin in streams. At the end of four days, every vestige of the disease had disappeared; but it should be remembered that he had taken three times as much medicine as ordinary patients, especially of the veratrum and colchicum, these being the main remedies upon which I relied for the elimination of the green poison. I had long known if this remained the disease would go on unchecked.

When the acute stage of this disease passes away, if



the patient is not cured it assumes a *chronic* form, which we will now consider.

Chronic rheumatism, like the acute, may assume various degrees of severity. From incidental and occasional pains in one or more joints, the grades increase in severity until all the joints are involved. More frequently than otherwise the knees become enlarged and distorted, and the hips stiffened and moveable only with great pain. Often the shoulder and elbow joint and all the joints of the hand become distorted. The term rheumatoid arthritis is applied where bony and cartilaginous material collect around the joints, the bones being more or less displaced, by the morbid deposits. Some of these unhappy victims undergo much improvement after years of treatment; but no complete recovery, need be looked for through human instrumentalities.

In treating these cases, I use the same remedies, omitting the veratrum. The medicine is to be given on the moderate scale from time to time, being careful not to weaken the stomach or prostrate the patient. The Rheumatic Mixture can be given in smaller doses, say from one to three a day, and the salicylate of soda may be given as often. Sometimes the treatment may be laid aside for a whole week, and thus for one or more years the effort may be continued from time to time to reduce the size of the enlarged joints. Other adjuncts should not be neglected such as motion, rubbing, blistering, and various liniments; especially liniment No. One described in Section 10 of this volume.

As to other internal remedies, the Alterative No. Three may be given for a whole year. The tincture of gum guac may be used indefinitely in teaspoonful doses; so also the fluid extract of arbor vitæ. Care should be taken to keep up the strength with proper diet and all the aid of hygiene. The patient should have all fruits, vegetables and animal diet that he may relish.

*Sec. 56. Erysipelas.*—This is an affection of the skin that may be acute or chronic. The surface resembles



very closely a blistered surface, only very slightly elevated, but extensive swelling may follow, especially in the head and face. It spreads sometimes rapidly, sometimes slowly. The sooner it is attacked the better for the patient. —

The treatment of the acute disease, on account of the fever is to commence with the Emetic Mixture and producing vomiting. Then proceed at once with the Fever Powder No. One.

As soon as possible, whether the disease be acute or chronic, apply the nitrate of silver wash, with a swab. It should be spread all over the diseased surface and a little beyond. As soon as the skin is colored quite dark, the disease is checked. Nothing more need be done. The tincture of iodine is not sufficient in these cases.

*Sec. 57. Bloody Flux.*—This disease exhibits a slimy or bloody discharge from the bowels, with or without much pain. It will sometimes happen that castor oil must be given freely to carry off mischievous obstructions. The ordinary treatment, however, after the bowels are nearly empty, is to give the Fever Powder No. One, three times a day; feeding the patient in the meantime on boiled flour and milk, commonly called thickened milk. This disease is classed here because fever is sometimes connected with the graver or neglected cases. This Fever Powder besides healing the bowels will prevent the fever; or if it has arisen will heal it.

As germane to the subject it should be noted that the foregoing treatment will heal an attack of *diarrhea*.

*Cholera Morbus.*—In this connection also this affection may be mentioned. It exhibits violent vomiting, purging and cramps. It is seldom that anything is needed, but enough morphine to control the pain.

Also *Cholera Infantum* should be noticed in this connection. This is a disease of nursing infants, in which there is rapid purging of a thin substance resembling soap-suds. There is also rapid increase of heat in the head, and of the beat of the pulse. But the fever is hidden from

the observer, notwithstanding it is the primary element of attack. Unfortunately there is no time for giving the fever drops (described in Section 4) because the patient will throw them up as soon as they are swallowed. The reader must remember that if the purging above described continues it will soon be too late to save the life of the patient. There is one remedy and only one that may avail, and that is calomel, given in minute doses.

A child one year old can take one grain every hour, until six doses are taken. The mode of giving this remedy in these cases is peculiar. The dose must be carefully measured and put into an empty clean spoon. In another spoon there should be prepared some wet sugar, by placing in it, the sugar and a few drops of water, stirring until the sugar is moist, but not enough water must be used to be visible. By gradually mixing a little of this moist sugar with the calomel, the two articles will be perfectly blended. It is then given to the patient and much care should be taken to see that it does not spit out half and the other half adhere to the spoon and mouth. When the six doses have thus been administered, we should then commence with castor oil and turpentine, and give a dose three hours apart, until three doses are given. The size of the dose is one teaspoonful of the oil and three drops of turpentine.

If any one of these doses should be thrown up it would be well to make the effort to repeat the dose without delay.

It should be remembered that from beginning to end the child must be kept under the influence of paregoric sufficiently to control the pain. Where ten or twelve hours have elapsed it will be discovered that the deadly smell is gone from the purging, and then the Fever Drops No. One should be given to the end, watching carefully for the effect of the morphine, and not allow it to produce stupor or rolling of the eyes. When such things occur the remedy containing morphine or any other opiate should be suspended for a time.

Pending the foregoing treatment only the blandest nourishment can be given. The head must be kept cool with a wet cloth, and the feet warm if they are cool. A thin poultice of flax seed and comfrey should be placed across the bowels and kept cool and moist.

## CHAPTER XII.

### CONTAGIOUS SPECIFIC VIRUS, WITH SYMPTOMATIC FEVERS.

*Sec. 58. Definition of Specific Virus.*—By the word virus is understood a mysterious principle, which is the means of transmission of infectious disease. It relates to infections, either by contagion, or by poisonous matter, like the bite of a rattle-snake. *Specific virus* denotes this principle or quality as it exists in some specific infectious disease or power. Thus we speak of the virus of the bite of a poisonous snake, the virus of small-pox, the vaccine virus, the syphilitic virus and the like.

There is a class of specific disease contagious in their character, that are attended with symptomatic fever. These we will now discuss.

*Sec. 59. Scarlet Fever.*—This disease takes its name from a fine scarlet eruption, which covers the whole surface. The practitioner need not look for pimples as in measles, because, owing to the exceeding fineness of the eruption, it has more the appearance of stain and where the end of the finger is drawn rapidly over the red surface a momentary white streak is left.

This fever comes on like all others, with headache, general pain and shivering and very often vomiting. The disease presents itself in three grades. The *first* grade is a simple scarlet grade, where the child plays all the time and needs no treatment. The *second* presents the aspect of high fever and sore throat, resembling the throat in mild cases of diphtheria. The *third* grade comes on

rapidly; the eruption, if it appears at all, is of a dark hue; the putrid condition of the throat closely resembles diphtheria; the pulse soon reaches an extreme frequency; the heat becomes amazing; and the little patient, in the absence of proper treatment, dies in three or four days and the body has the appearance of being cooked. Where these patients do not die, there is a general peeling off of the scurf or skin.

The cause of this disease is a specific virus that may be carried any distance, by the scales that come off the skin. These may be preserved in garments, in trunks or boxes for months or years. The disease is regarded, almost as contagious as the small-pox, among those that are young. It is very rare that adults take this disease.

In the treatment of this disease, commence at the earliest possible moment with the Emetic or Croup Mixture described in Sec. 6; and when its specific effect has been produced, use the Fever Drops No. One; or with larger children, Fever Powder No. One; giving the dose, according to the age of the patient, from two to four hours apart, being careful not to produce drowsiness. Where the heat increases rapidly, it should be kept down by the moderate use of veratrum (the use of which has been explained in previous sections of this work). It may be added to the fever drops from time to time—the doses being carefully guarded so as not to produce much vomiting. Add to this the application of cool water, but not exceedingly cold. A valuable adjunct is to grease the patient three times a day with smoked bacon. The throat must be treated the same as in diphtheria, described in the next section.

There is no disease so liable to be followed by destructive *sequel* as scarlet fever. If the patient takes cold, which he is very likely to do, there will be swellings and abscesses about the jaws, secretions from the ears and deafness, disease of the kidneys where they enter upon a decline of years, and sometimes dropsy.



As soon as the fever subsides in important cases, it is well to commence with Alterative No. Three and pursue it a month or more, as long in fact as any of these local disturbances are perceptible.

The utmost attention to hygiene is necessary. The burning or boiling of all infected garments will prevent the spread of the contagion. A large placard should be put upon the front of the house with the name "Scarlet Fever" printed in large letters. It is a wicked and cruel thing to spread this frightful disease among children by carelessness of parents.

There is one circumstance connected with very small children that must be carefully noted; and that is, the sudden application of cold water to some part of the heated surface, is in danger of producing sudden convulsion that may kill the patient in an hour. Hence the utmost care should be taken to approach the condition of coolness gradually. Thus a cloth, dipped in tepid water, may be applied to the breast, body and arms; then a little cold water is added to the vessel, another cloth is wrung out and applied in place of the first cloth. This exchange may be made every ten minutes, each time adding a little cold water to the vessel until the water is quite cool, but never as cold as ordinary well water.

I have seen cases where the heat was alarming, that subsided upon the first free rubbing with smoked bacon. In such case a surprising sense of relief comes to the patient, who falls into a gentle slumber, where he had previously been tossing and tumbling. I have sometimes thought that this application of smoked bacon, with the slight use of veratrum would prevent the destructive heat without the application of water, but I could not venture to recommend it. The parents should remember that in the severe cases the little sufferer will be literally killed with the heat if nothing is done for him.

*Sec. 60. Diphtheria.*—This is called the cognate of scarlet fever because it seems to be closely related to it. It may be developed by filth and stench. It may also be

developed in peculiar constitutions, by taking cold, where the locality seems healthy. School children will get into a profuse perspiration on the play ground, throw themselves on the damp ground and diphtheria results. But nearly all the cases met with in my practice have been those where the patients have caught the disease from others. A first attack does not prevent a second as in most contagious diseases. Like all other disease it seems to have some specific portion of the system to assault. In this case the central portion of attack seems to be the tonsils. These are two glands that can be seen in the throat by pressing the tongue down. They become greatly enlarged; ulcers are seen on the swelled surface, that are inclined to destroy the tissue. This is by a process of sloughing or gangrenous destruction. A part of this process, however, is the rapid exudation of a lymphoid substance, which forms a coating over the affected part. This coating may be soft and putrid or tough and adherent. It may extend in every direction. It may get into the nostrils or into the trachea where the effused lymph produces a membrane like that of ordinary laryngitis. Very few patients are ever cured where this occurs.

With the exception of cerebro-spinal meningitis, there is no disease where promptness is so important as in this. It may justly be compared to a fire in a wooden building, commencing in the dry shingles of the roof. In such case the loss of a very few minutes may render the fire very disastrous. If the owner attacks the fire in time and with sufficient energy, the building may be saved; but delay and trifling can only end in destruction. Now if the parent will always keep Gargle No. One and Gargle No. Two in the house; also the Croup Mixture; the Fever Powder No. One; and some smoked bacon, they need never lose a child with this deadly disease that slaughters so many every year.

The greatest trouble connected with the management of this disease is the disposition of parents to wait a day or more until they can discover the name and nature of

the disease. With many people I have put forth the most urgent remonstrance against any delay, when the child complains that its throat hurts. The treatment should be proceeded with at once. Of course it is wise to look into the throat and discover if possible any patches, ulcers or sores of any size or color. The usual object first discovered is a small ash colored spot, half the size of a pea. This can double its size in an hour, and in twelve hours may become a large excavated sore of exceeding putrescence. The smell is peculiar and dreadful.

The treatment of diphtheria is to commence with the Croup Mixture, until the patient vomits; Then with the Fever Powder No. One or the Fever Drops No. One, from two to four hours apart, suspending for a time whenever drowsiness or stupor is manifest. Continue in this way from day to day, keeping the bowels loose with salts, but avoiding much purging. The same useful smoked bacon is required here as in scarlet fever. The patient should be smeared with it all over, three times a day; and thin slices sewed on a strip of muslin should be applied to the throat, from ear to ear, by tying the ends of the strip over the top of the head. This must be renewed every twelve hours. These pieces of meat, after they have been thus used are so tainted with the specific virus of the disease that if they are carelessly thrown around will kill chickens, dogs or cats, or anything else that will eat them. They should always be burned up without delay.

The use of the Gargle No. One should be commenced in all cases as soon as possible. It should be used every half hour until there is distinct improvement; and thereafter at longer intervals until the sores disappear and also the fever.

This gargle may be used with a swab, or the patient may swallow it down. Swabbing is worse than useless if done by some unskillful person, or one that has no nerve or a mother who is nervous and frightened. Unless the swab is pushed down, past the ulcer and the fluid reaches the raw surface, it will be of no utility.

In all severe cases, both of the gargles above mentioned are needed and should be used alternately every half hour, until a marked improvement is witnessed; and afterwards increasing the interval gradually. My experience has been that where prompt treatment is adopted, such as I have indicated the putrescent membrane will not extend into the nostrils or windpipe. But if it does extend into the nostrils an additional remedy is required. White oak bark should be boiled so as to get the juice as strong as possible; and this fluid should be thrown up both nostrils with a syringe every hour. The liquid must pass clear through the nostrils into the mouth.

When the false mebrane gets into the windpipe, there is still a possibility of saving the life of the patient by persistent use of the two gargles as before stated. I am aware that this statement may seem incredible to some and I would not insert it here, if I had not been an eye witness in such cases.

What is known as the *sequel* of diphtheria may occur as well as in scarlet fever. For several weeks after the little patient seems to be cured, it may take cold, swell up and choke to death in a single day. Every possible precaution should be taken against taking cold, during the time indicated. Many children are destroyed in the winter time, because the room is not warm enough, when they are compelled to get up, when covered with perspiration.

In the treatment of this disease it should be remembered that the general principles of hygiene, heretofore taught in these pages should be observed.

*Sec. 61. Small-pox.*—Like all other fevers this disease has its time of incubation and its preliminary seasons of shivering, headache and many pains. As far as can be proved it is communicable only through a real contagion, emanating, from the living or the dead. Somewhere from ten to twenty days after exposure the patient begins to suffer, but there is nothing to indicate small-pox, until the little red spots are seen on the forehead and face. These



are not readily distinguishable from other eruptions, until their gradual increase in size is noticed and the pimples assume the character of small ulcers with elevated surface, which fill with purulent fluid in the case of those who have never been vaccinated. But as a rule those who have been vaccinated exhibit pustules containing a watery fluid, but not purulent. These cases take the name of varioloid or modified small-pox. This modifying power of vaccination reaches to the extent of about one-half; *i. e.* the vaccinated patient will be about half as afflicted as the unvaccinated. The danger of the disease in both cases is as a rule commensurate with the number of pustules in a given space. When placed very close together, they spread until they touch each other, and these cases are called *confluent* small-pox. The whole surface of the skin becomes a festering mass and in the modified subject, the surface will show sacs of thin fluid, like a common blister before it is opened.

The fever is of every grade from mild to extremely virulent.

Over heating and gluttony and intoxicants tend to develop the confluent state.

Experience has proven that stimulating *treatment*, such as Fever Powder No. One, adopted in the beginning of the disease will increase the number of spots. Hence the treatment should begin with the Emetic Mixture as in other cases, followed by the guarded use of veratrum until the spots cease to appear, for there always comes a time when no new spots are seen.

The bowels should be kept moderately loose with salts. The patient should be kept as cool as circumstances will allow, but without the aid of cold applications to the surface, so freely used in nearly all fevers. It is not wise to keep the patient vomiting with veratrum after the first vomiting. If this remedy has too much effect, a little laudanum—say twenty or thirty drops for an adult, as often as he throws it up—may be given to counteract it. Whiskey should not be given in this disease.



As soon as it is ascertained that new spots have ceased to appear, begin with the Fever Powder No. One and continue to the end. Cooling drinks like ice lemonade are needed from beginning to end.

When the fever ceases, the powder should be laid aside. Then commence with the Alterative No. Three, a teaspoonful three times a day, continued for a month, to prevent the *sequel* that so often occurs.

A piece of the nitrate of silver in the form of a pencil should be pressed lightly for a moment on every spot as soon as it appears on the *face*. This prevents marks; commonly called pitting, and thus the face is not marred. Care should be taken not to remove scabs forcibly, but let them come off gradually.

Parents should remember that it is cruel negligence to leave their children without vaccination.

Extensive eruptions may be prevented and all danger of fatal termination avoided, by observing the following precautions: As soon as it is known that one has been exposed to the contagion, he should quit work at once, eat about half his usual quantity of food, avoiding everything but light diet; and take a moderate dose of salts every other day. Without any delay he should commence the use of Alterative No. One and the saturated solution of iodide of potassa, one teaspoonful of each, three times a day, the former before meals and the latter after meals. If he is robust and vigorous and free from dyspepsia, he should take double the quantity here indicated. The result to be anticipated will be either slight small-pox or none at all.

*Sec. 62. Measles.*—This well known affliction has been seen by the majority of people and needs but little description. The eruption is rough, blotchy, somewhat elevated above the surface, leaving the portions of skin, between the blotches, not discolored. The appearance of measles is quite different from the very fine efflorescence in scarlet fever.

In measles there is the appearance of a person taking

cold, about the eyes and nose, a phenomenon that does not appear in scarlet fever. In measles there is no ulcerated sore throat as in scarlet fever; but there is often hoarse cough, with a feeling of soreness in the breast and difficult breathing. This seldom occurs in robust subjects, unless there is delay in the appearance of the eruption, or the disease is driven inward, by taking cold or exposure. The fever generally disappears in a few days unless complicated with typhoid conditions. It may then linger indefinitely.

In the *treatment* of measles, the emetic called croup mixture should be first given, the same as in the case of fevers generally, until vomiting is produced; then give the Fever Powder No. One, three times a day until the fever disappears.

The patient should be kept in a room well ventilated but should neither be too hot nor too cold. Many patients are injured by a superabundance of bed clothes, especially in warm weather. While great care should be taken that the patient be not chilled by cold winds, yet he should never be heated more than is agreeable to him.

The bowels should be kept moderately loose, with castoril, or some other mild cathartic, but much purging is an injury. Sometimes warm drinks are the best; sometimes the free drinking of cold water is preferable; according as the patient may desire.

It should be remembered that with children under three years of age, the Fever Drops No. One, should be preferred to the powders.

*Sec. 63. Mumps.*—This is a specific affection of the parotid glands, located just below the ear and is communicated only by contagion. It is characterized by severe swelling and inflammation under one or both ears. In rural districts many patients go through this disease without any medical treatment; but sometimes it is a very formidable affection; and is always a very serious complaint; as it may result in what is called *falling* of the mumps, which is much more dangerous than the original

attack. It is characterized by extensive swelling and pain with a tendency to form abscess. With females this occurs in the the breast; wltth males in the lower part of the body. It is called metastisis or translation of the mumps.

The *treatment* of this disease is simple. Vomiting should be produced with the Emetic as in other cases; and afterwards continue with the Fever Powder No. One, or Fever Drops No. One, according to the age of the patient.

In case of falling of the mumps, as soon as the new swelling shows itself, it should be poulticed with beans that have been well boiled and mashed. Also the fluid extract of phytolacca may be given alone three times a day. The dose for an adult is twenty drops. If for a younger person or child, the amount to be taken should be ascertained by experience, commencing with but a few drops. The poultice also should be moistened three or four times a day, with this same extract.

In severe cases veratrum may be used but not extensively. It is sufficient that the patient be brought slightly under the influence of this drug two or three times.

It is supposed that falling of the mumps never occurs unless the patient takes cold or encounters some exposure.

*Sec. 64. Whooping Cough.*—This cough results only from breathing the contagion. It occurs mostly in children, though grown people often have it.

The patient begins to cough, the same as in a moderate cough from a common cold, only there are larger intervals between the spells of coughing. Soon there is observed a rapidly bouncing cough, that is, one sound occurring rapidly after another. Then for a time there is a total cessation. After a few days the patient in the effort to breathe emits a sound resembling a whoop, and hence it is called whooping-cough. The duration of the disease is from four to eight weeks. Taking cold in the commencement adds much to the severity of the case. And if this occurs during the progress of the disease it

will often add to the duration of the disease and the fever becomes a permanent complication.

The treatment is the same as for all colds and fevers with the addition of a few specific remedies. To make the matter plain to the reader I will describe my treatment in a case from beginning to end.

Two children aged eight and ten were passing through this disease. I gave them the Croup Mixture (described in Sec. 6;) then the Fever Powder No. One for one week. They improved rapidly; but I obtained little credit for it; for the reason that the friends and neighbors said that they were two very light cases.

But as a rule under this treatment these patients always improve rapidly; and congratulations on account of the slight attacks follow, to the neglect of the faithful practitioner, without whose treatment the cases would often be severe and protracted.

I would not hesitate to give veratrum to robust children, if they did not improve rapidly without it.

When these coughs linger as the result of taking cold, the Alterative No. One should be given three times a day and also the nerve tonic, elsewhere described.

*Sec. 65. Trichinae.*—We come now to the largest of the parasitic enemies of the human race. It exists in the form of a well finished worm. Its place of propagation is in the bowels and stomach of the patient. It seems that before the disease has had time to run its course, these parasites begin to propagate themselves by millions. If swine meat affected with trichinae is swallowed in a raw state then this work goes on in the human system, in the bowels and stomach. As soon as the breeding ground is broken up, then the discharge from the bowels will no longer show the trichinae. Now the question is, how this breeding ground can be broken up, without destroying the patient. My practice is, first, to produce vomiting with the Emetic Mixture; then produce free purging with calomel, ten grains to a robust person. After that the Fever Powder No. One, three times a day or less.

If necessary the bowels should be kept loose with salts; but no excessive purging should be produced.

This disease before the patient dies often resembles typhoid fever and is sometimes mistakenly treated for that malady. When any question as to the nature of the disease arises, the discharge from the bowels should be examined, to detect if possible the presence of trichinae; and also inquiry should be made as to whether the patient has eaten any raw pork, or been in danger of so doing by associating with those that have this foolish habit.



## CHAPTER XIII.

### CHRONIC LOCAL AFFECTIONS—NON-CONTAGIOUS.

*Sec. 66. Scald Head and Kindred Diseases.*—This disease of the head is only found in children. Where they are neglected, the condition at times becomes deplorable. The whole skin of the head becomes a festering mass of corruption. Other cases are not so severe. The treatment is always the same: Trim off all the hair possible with sharp scissors. Wash the whole surface thoroughly with good soap and rain water, being careful not to use too much force. Some of the scales will rub off and others will not, by this process. When the head is thoroughly dried, dip a large swab into sulphuric acid, being careful not to have enough on the swab to drop off. In the mean time dissolve two teaspoonsful of common soda in a pint of cold water. The swab is to be moved rapidly over the diseased surface, wetting every part of it, applying the most, where there are thick scales and the least where the surface is raw. □ If the pain should happen to be trifling, one minutes delay is admissible. But if the child screams or complains much, the soda water should be poured on immediately, and soaked on with a clean rag, until the extreme burning pain is entirely removed. This is a very prompt and energetic treatment for a loathsome affection.

It occupies only two or three minutes and is always successful.

For two or three days after this procedure, the whole of the diseased surface should be poulticed with flax seed

and comfrey, so often mentioned in these pages. Then the cure is completed, by wearing the Salve No. Two, and washing with the washes described in the section on ulcers.

In rare cases in scrofulous families the disease will not be completely cured by this treatment. Here we have to resort to the simple but effectual expedient of combining tar and sulphur in about equal quantities in the form of a paste. This requires considerable labor and may perhaps need a little lard to make it mix. When the ingredients are thoroughly mixed, they are to be spread on a piece of clean linen, or muslin, a little larger than the sore surface and laid carefully over it, pressing it down tightly and smoothly. Over this is to be drawn a cap, shaped at will. If the patient is a baby his hands must be muffled, otherwise he will tear off the dressing. It is a curious circumstance that this can be left on longer than any other dressing. I generally remove it at the end of a month.

As kindred to this subject it should be noticed that *sores and pimples* some times spread around the ear, often resulting in great suffering to small children.

These should be colored with the nitrate of silver wash, followed by the Salve No. Three or Four. Alterative No. Three should be taken until the patient recovers.

All puny and broken down children should take the nerve tonic described in Sec. 19, until there is great improvement in their vigor.

The principles of hygiene must also be observed. Science and philanthropy struggle in vain where the fumes of whiskey and tobacco and other smells pervade a wretched unventilated abode.

*Sore mouths of infants* will disappear under the use of the ozema lotion, aided by Powder No. Three. For babies; a teaspoon half full of this powder may be mixed in a tea-cup of water, sweetened with sugar. Of this the baby can take from a half to a whole teaspoonful, three times a day. The little fellow will soon be well.

*Sore eyes* of children seldom need anything more than

a little of the eye water described in Sec. 22, much weakened, rubbed in their eyes a few times a day.

The *ear ache* will seldom require more than a slight spell of vomiting from the use of the Emetic Mixture. In obstinate cases a little laudanum and sweet oil, mixed together should moisten a piece of cotton and this be pressed into the ear. The tooth ache may be treated in the same way.

Where water often runs out of the ear the nitrate of silver wash should be applied with a syringe. This may be done once a day for several weeks.

Where *abscesses* form around the jaw and ear, the purulent formation must be let out as soon as possible.

*Sec. 67. Eczema, Salt Rheum, Tetter.*—These are well known diseases of the skin. In the treatment of them, I depend chiefly on the nitrate of silver in the form of a wash, one drachm to half pint of water. When this wash is rubbed on the surface, three times a day until it is colored nearly black, then apply the Salve No. One. When weeks or months have passed the wash can be resorted to again and again and the salve reapplied as before.

There are cases where eruptions spread rapidly and burn severely. In these the white of an egg is a valuable adjunct. It should be smeared over the black surface, three or four times to form a coating. If much smarting ensues, it must be washed off immediately, with soap and water, and the salve then applied as before. This may necessitate reapplying the wash in a day or two, but in no case should the white of egg be applied after the first washing.

*Psoriasis.*—This is a scaley eruption, which may cover the whole or any part of the body. *Ring worm* is a common form of this disease.

The treatment for all this class of complaints is the free use of itch ointment and also the use of Alterative No. Three, in teaspoonful doses, three times a day.

Where the taint of syphilis is supposed to be connected

with any scaley eruption, Alterative No. Two should be used alternately with Alterative No. Three, being careful not to damage the stomach by this potent remedy; and also in such cases Salve No. Three is preferable to all others.

*Sec. 68. Ulcers, Sores ana Injuries.*—There are two general divisions of ulcers and sores: First; those which originate from injuries, such as a gun shot wound, a cut with a sharp instrument, or some kind of bruise. There may result from such injuries as these, a running sore that has no tendency to heal. Very ugly ulcers have resulted, from vaccination with impure virus—from the bite of a serpent—the sting of insects—and the like.

Whatever the origin of this class of sores and ulcers, they may all be treated on the following general plan. The diseased part should be carefully washed with clean soap, from one to three times a day. If the ulcer is red and the edge elevated and thickened and much pain and distress with a sense of burning heat, exist, the first thing is to poultice it with the flax seed and comfrey poultice, described in Sec. 48. It should be cooled and kept on the ulcer day and night until the burning and painful sensation is overcome. The poultice should never be allowed to get hot or dry but should always be kept cool and moist. One poultice will last twenty-four hours, then a new one should be made. From two to ten days will be required to overcome the heat and burning sensation. From that time forward, the raw surface may be dressed with Salve No. Two or Four. Salve No. Three should be omitted except in case of syphilidea, because it contains mercury.

The ulcer should be cleansed from one to four times a day, and a new dressing of salve applied every time it is washed.

Certain washes will be found useful: (1) When the surface is cleansed, moisten it with the solution of sulphate of zinc, one half ounce, and common salt, one ounce, dissolved and mixed in a pint of rain water; and then (2)



after waiting a few minutes, moisten the surface of the ulcer with a strong decoction of white oak bark, made by boiling in pure water. (It should be kept clean in a bottle well corked.) Then the salve should be applied; and this routine should be observed until the patient gets well. In the meantime, he should take Alerative No. Three, from beginning to end, teaspoonful doses three times a day.

In very rare cases it is sometimes necessary to touch portions of the surface, slightly, with the nitrate of silver.

Second: All the foregoing principles will apply to ulcers occurring from *constitutional* causes, without force or violence. The only difference being that this class of ulcers will not require as lengthy poulticing as the first class.

In order to illustrate and fasten these principles, I will narrate a few instances occurring in my practice.

(1) *The case of Mr. L*——: This gentleman was afflicted with a large carbuncle on the back of his neck. The physician that he called, made a large gash in his neck and applied a plaster containing arsenic. The result of three months suffering, exceedingly severe, was the destruction of the skin on the back of the neck and much of the tissue beneath, for a space four inches long and two inches wide. At the end of that time I was engaged to treat the case, and was far from being sure of success. I commenced the treatment, however, precisely, as indicated in this section. After a few days poulticing, the treatment with the washes and salve was commenced and carried on for six months. At the end of that time, I had the pleasure of seeing the great gap in the neck of the patient was filled up with sound flesh and covered with sound skin, leaving no depression of the surface.

From beginning to end the patient took the Alerative No. Three with frequent doses of quinine to keep up his strength. He was fed in the mean time with all the choice food and fruit that he desired at the hands of a circle of loving friends.

(2) *The case of Mrs. R*——: This elderly lady, suf-



fered with erysipelas of the arm. It was of a malignant type and made rapidly worse by the unskillful treatment of a physician in charge by the application of hot poultices. By the time I was called to treat the case gangrene was established, through the whole length of the arm on the under side. The surface was black, the putrescent smell unmistakable, and I supposed she would die; but concluded to do the best I could. I spread snow two inches thick, over a towel and enveloped the arm in it. This process was continued for some hours, I think about all night. Morphine had been given at once to relieve the agony of the patient.

When the snow was discontinued, the arm washed and examined, the line of demarkation could be partly traced between the dead and the living tissues. Then applying the poultice above described, keeping it cool and moist, at the end of a number of days, I removed the gangrenous tissue, leaving the whole length of the arm, on the under side, apparently as if half her arm was gone. I still regarded the case as hopeless but persisted in the treatment, adopting the course observed in the case of Mr. L—— above described. Her son was a faithful assistant for he was the only one who could endure the deadly smell long enough to dress the wound. But after a severe struggle of many months we had the pleasure of seeing the victory turn on our side. The flesh and skin grew and healed over, leaving an extensive scar such as is often seen in burns. She is able to work with the arm and is now living.

(3) *The case of Mrs. L——*: This lady in cutting grass in the garden with a sickle cut a small reptile in two. She continued her labors without cleaning the sickle and accidentally inflicted a slight wound on her left thumb. She tied up the cut in a careless way and went about her house work. The next day the wound became painful, red and swollen, the redness and swelling, extending rapidly up the arm. She was treated empirically and ignorantly for about four days. Her arm was covered

with white lead and hot poultices; and thus the tissue that was being destroyed by heat were being rapidly superheated. At the end of that time I was called to treat the case. Upon removing the hot poultices, and scraping off the white lead, I discovered that the arm near the wrist had reached near the verge of gangrene. The heat of the arm was wonderful; and it was as large as three arms. The red streaks descended down the side with a great pain in the region of the heart. As quickly as possible, the arm was immersed in cold water; and ice was sent for and being pounded up, quickly applied to the arm, over its whole length. *Veratrum* was given to the patient from time to time to control the burning fever that had ensued. In a short time, the arm was cool, the fierce stroke of the fevered heart that drove the blood into the inflamed tissue, with great pressure, faded away to a gentle stroke of about forty pulsations in a minute. At the end of twelve hours, cloths dipped in the strongest white oak ooze, prepared by boiling as above described, after being cooled, were wrapped around the arm—changing the cloths every fifteen minutes and applying thereon towels, wrung out of cold ice water. At the end of a week, I could discover that the gangrene was averted. The woman's life was saved, though it was long before there was any motion in the wrist.

(4) *The case of Mr. G*——: This gentleman was a soldier in the war of the rebellion where he received some kind of injury that caused him to suffer, during fifteen years with large unhealthy ulcers on the leg below the knee; at the end of which time I was engaged to treat the case. The leg presented a deplorable appearance, greatly enlarged and hardened, of a livid color—one large deep ulcer, with several smaller ones near it—the surface of the large ulcer, presenting a fungus growth commonly called proud flesh.

I touched it slightly with sulphuric acid, and in the course of two minutes, poured into it a teacupful of water, having a teaspoonful of soda dissolved in it. The acid

destroyed the fungus growth and the soda neutralized the acid. The ulcer was then washed out, with clean soap and water and was thence forward treated as ulcers generally, according to the plan set forth in the beginning of this section. The only addition to the treatment there described was the application of a roller bandage from the toes to the knee to reduce the swelling of the limb. The patient was instructed to wind the bandage tighter from time to time as he was able to bear it. The treatment continued six months and the Alterative No. Three was continued most of the time for a year. The result was the permanent healing of the ulcer and the leg was much improved.

(5) *A typical case of poisoned wound:* This was a case of a little boy whose great toe was slightly wounded by a sharp ax. About a week later the wound was accidentally torn open; and while in this condition he waded bare-foot through some black mud in the creek bottom. Suddenly the toe began to swell, rapid inflammation ensued; and the pain was very great. Inside of three days the inflammation covered the whole foot; and red streaks ran up the whole length of the leg. He was also in a state of high fever. I commenced to treat the case, shortly after the wound became poisoned but did not at first recognize the fact that malignant action had supervened. But as soon as this was manifest cold water and ice were applied extensively to the foot. Veratrum was given to the extent of vomiting. This required three doses, five drops each of the tincture. As much laudanum was given to the boy as he could bear. The veratrum continued for three days. The injured part was never allowed to get hot. The whole body of skin came off the injured toe like a sheath but gangrene was prevented, and the toe and foot were saved from destruction.

(6) *The case of Mr. E—:* This patient, about seventeen years of age was slightly wounded in some way on the inside of the knee joint. Nothing was done for the cut. During a week or more, he was rambling around

and doing little jobs of carpenter work. Some unhealthy substance in the mean time had found its way into the cut. He began to suffer a great deal with pain, and there was swelling, redness and heat in the limb, with high fever. While in this condition he undertook to go several miles on horseback. The pain became unendurable; the boy left the horse, climbed over a fence, laid down by the side of a haystack. Here he remained alone and uncared for with high fever and delirium, about two days. Three days thereafter, tokens of gangrene were perceived. About this time I was called to treat the case; and found the gangrene fully established on the inside of the leg, from the knee to the ankle. The heat of the limb was very great; the smell was terrible and it seemed that he would die.

I resolved to treat him, whether he lived or died. Soon the leg was enveloped in ice; and veratrum was given to the extent of vomiting, followed by the free use of morphine. This was repeated again and again. The fever was never allowed to show itself any more. After some six hours application of ice, a poultice was prepared by cooking corn meal in the white oak ooze, (prepared by boiling white oak bark in water) to the consistency of mush. Into this mush was stirred some finely pulverized charcoal, about a teacupful and also a tablespoonful of the muriate of ammonia. When this was cool, the whole limb was enveloped in a very large poultice thus prepared and cloths wrung out of the coldest ice water were wrapped around the outside, changing them every ten minutes. At the end of three days, the stuff came out and about half the flesh of the leg was gone. Then the charcoal poultice was removed and the comfrey and flax seed poultice was applied for two days, still never allowing the leg to get warm. Then commenced the treatment of salves and washes as set forth in the beginning of this section and in the other cases. At the end of six months the wound was healed and the patient recovered.

*Sec. 69. Quinsy.*—This is a swelling of the tonsil on

one or both sides. The tendency is always to form an abscess. This will always be prevented by the timely and rapid use of the two gargles and the rapid adoption of the fever treatment as in other cases. Smoked fat bacon should be extended from ear to ear as in the case of diphtheria. Wherever there is much delay in the treatment the patient is liable to be choked to death by the abscess. When death is impending from the presence of the abscess, it must be cut open at the earliest opportunity.

*Sec. 70. Catarrh.*—Many troublesome affections of the head, nose and throat come under this general term. These are all cured by Alterative No. One and No. Three. Also the nostrils should be washed with the solution of white oak bark, by means of a syringe.

There is a malignant affection inside the nose called ozema. It is characterized by a small lump, which becomes a malignant ulcer, producing a deep burning pain. Unless properly treated it will eat the nose off, and will go on like all malignant ulcers, until it destroys the life of the patient.

The ozema wash applied in the evening and the Salve No. Two in the morning will cure this disease if commenced soon enough and used perseveringly.

As to the *pimples* that break out on the out side of the nose, nothing can be depended upon except the nitrate of silver. Many of the milder pimples, however, will disappear under the use of Salve No. Three or Four.

Some patients can bear a much stronger wash than others. After the skin is colored with the nitrate of silver, the whole surface should be covered with the white of an egg, rubbed on with a swab. It requires considerable perseverance to get the surface thoroughly coated. It seems that the albumen of the egg has the power of decomposing the nitrate of silver. Streaks of albumenoid of silver, are seen on the skin. Sometimes the painful sensations are increased by this procedure. In that case it should be washed off quickly with warm rain water and



surgeon's soap. This treatment will be found successful in *erythema*. In all these cases the Salve No. Two after the application of nitrate of silver, should be applied for any number of days or weeks. And sometimes the application of the nitrate must be repeated. This class of diseases should be eliminated from the system like *ozema* by the Alternative No. Three.

*Sec. 71. Cancer.*—This disease has various forms and commences as follows: A small lump seems to appear under the skin, not adherent to the skin, but freely movable under it. This lump may be the size of a pea or less. It may spring up on any part of the body or limbs, but the most fatal spot is in the skin just over the center of the stomach. Its growth can be perceived every day. Whoever watches it closely will observe that it has doubled its size in about twenty days. It soon becomes adherent to the skin, which at a more advanced period, becomes a portion of the morbid growth. In very many of these growths there is no pain, but the hardness and the gradual increase in size, point all too plainly to the nature of the disease.

Many thousands of lives have been saved by carefully cutting out these lumps, when not larger than a common sized bullet.

There are only two things to be done for this disease in the beginning of it. The first as just suggested is to cut out the lump completely and perfectly, bringing with it as many of its fibriles or roots as possible. The other plan is to destroy it with a strong caustic potash. This is done by splitting the tumor open at the top; pouring some salt and water on it, until it quits bleeding; then applying a small piece of caustic potash to the small cut and press it in until it is exhausted, and then wash out the blood with water without any salt. Then introduce another small piece of the caustic potash into the wound, pressing it in freely, always being careful not to let the melting material run over the sound skin. There are various ways that this can be prevented. One is as fol-

lows: A very small ring should be made on the end of a piece of copper wire, the other end being bent up and used as a handle. This should be pressed down forcibly over the cut before the caustic is applied, and lard should be freely applied to the skin outside of the little ring.

Another mode of applying the caustic is as follows: A common goose quill is cut off at both ends and the pith extracted. Put into the larger end a number of little fragments of the caustic small enough to pass through the little end by pressure. Introduce a little stick, nearly large enough to fill the quill, press until you can see the caustic exuding from the small end of the quill. Also prepare a turkey quill by cutting out a piece half an inch long. This is enveloped in fine wire drawn tightly and the two ends twisted to form a handle. Place this turkey quill over the tumor and hold it down tightly. Then inset the small end of the goose quill into the turkey quill, over the centre of the tumor and press the caustic downward with the little stick.

Little tubes made of rubber, metal or wood could be used in place of these quills. Perhaps the most convenient would be glass. The only advantage that the goose quill has over anything else is the fact that it may be split at the lower end, thus rendering it slightly expandible.

The only experience that is needed in things of this kind is to know when to stop. Whoever has witnessed the destructive action of this caustic will be alarmed at the idea of its spreading indefinitely. If this occurs it is from carelessness. And when it does occur it is not of much importance, for these sores are easily healed. They need nothing but poulticing for a few days with the flax seed and comfrey; then the washes and salve as in all common ulcers.

It is a curious circumstance that if this destructive process is carried on thoroughly, the tumor is less likely to return than in cases of cutting. This is probably owing to the fact that the destructive process reaches farther

along the fibriles or roots that bring nourishment to the tumor.

Another curious circumstance is that if these lumps are cut out with a knife, they must be healed by what is known in surgery as *the first intention*; i. e. a smooth cut must be healed by bringing the edges together as soon as possible. They will then grow together in a single day. This is called the first intention. If after that the wound is pulled open, it will not grow together in the same manner as before; but forms a sore that must be treated with salves and washes, the same as other sores or ulcers. Hence it will be seen that the matter of healing the cut at the first intention is important in all cases, and especially in the case of cutting out a cancerous tumor, as there is increased liability in such cases to return of the malignant growth.

It is highly important to prevent the first beginnings of cancer. This involves persistent obedience, to all the requirements of rational hygiene. All gluttony, drunkenness, tobacco, filthiness and bestiality must be avoided. In all this there is involved the necessity of a conscience, a fine moral sense, and a clear view of the responsibility of man to his Creator.

*Sec. 72. Carbuncle.*—This is a swelling that commences like a common boil. It is characterized by rapidly increasing heat and pain. Sometimes there is not much elevation. The tendency from the start is to destroy some portion of the skin. This destruction as in other cases of inflammation is the result of heat uncontrolled.

There is no need of the gaps and gangrene that occur in this disease if it is promptly treated, by the general treatment for inflammation as follows: Give the patient the Emetic Mixture. After it has produced vomiting, keep him moderately under the effect of veratrum, three or four days; giving from the start the Fever Powder No. One until all fever has disappeared; keeping bowels loose with salts.

In addition to this, from the very beginning a comfrey

and flax seed poultice should be applied persistently (keeping it cool) until the fever, pain and heat are all gone; which will be within from three to ten days.

The swelling should also be kept cool by the application of cold water and ice; and if this is properly attended to there will be no destruction of the skin. If we allow the inflamed surface to get hot and cold alternately from day to day it will be injurious.

At the end of this treatment Salve No. Two should be applied until the skin is healed over smooth. If ulcers occur from mismanagement use both washes as described in previous cases.

Generally, under this treatment, the patient will escape at the end with several small holes in the skin, as if a buck shot had passed through it; but these disappear in time under the use of the salve and washes.

*Sec. 73. Chronic Disease of the Bone.*—We have every variety of these diseases, from the felon on the finger, to the destructive action in hip joint disease. Many of these affections are connected with the scrofulous or tuberculous or syphilitic taint.

While acute inflammation of the bone, rushes on like a tornado sometimes killing the patient in a night, yet when it has once changed into the chronic action, there is often very slow progress.

In treating these chronic cases, it is well known that fragments of bone that have been separated from their connection are the same as a foreign body, and should always be removed, if possible. Often they remove themselves. Sometimes in these cases fragments of decayed bone escape, for a number of years.

Many surgeons make haste to cut off limbs of this kind; but it should not be done except as a last resort. I have seen some very difficult cases get well.

It should be remembered that in this as well as in all other wasting and wearing disease, quinine and iron in some form are indispensable. Sulphate of iron and pyro-

phosphate of iron are the forms in which this metal are generally used in medicine.

The pyrophosphate of iron is a beautiful product of modern chemistry resembling isinglass. It is one of the ingredients of Alterative No. One. It is of great value to those who have become lean and ghastly by deterioration of the red globules of the blood. It is of especial value in these diseases of the bone. The patient should also use Fever Powder No. One, a part of the time, with frequent intermissions, being careful not to form the opium habit, while at the same time getting the benefit of the quinine and the other ingredients in this powder. The Alterative No. One should also frequently intermit. The Alterative No. Three should also be used in teaspoonful doses, and this may be done for a whole year, either with or without intermission; being careful, however, in this as in all other cases to cease for a time if the stomach begins to burn.

*It should be noticed also in this connection that there is a recuperative power or tendency to recover that dwells in nature and the aim of the practitioner in the treatment of this and all other diseases should be to aid nature, by removing obstacles to recovery, and to use such remedies and appliances as will further the recuperative processes.*

I recall a case of a patient that suffered from a disease located on the front of the thigh bone, near the middle, commonly called *white swelling*. The pain was not at first of a deadly character but in a few weeks it greatly increased. I could control the pain with a hypodermic syringe, sometimes for half a day. I commenced at an early period with a cool poultice of flax seed and comfrey, never allowing the surface to get hot. At the same time I used the Powder No. One and the Alterative No. Three. This treatment was continued three months. At the end of six months the patient could walk around and do a little work.

I have seen many other cases healed by this treatment; and have great confidence in its value, where the recuper-



ative power of nature is not destroyed. When the bone becomes necrosed or dead, it has lost its recuperative power and must be removed.

*Sec. 74. Chronic Diarrhea.* In this disease so common to soldiers, there is added to the bowel complaint small ulcers in the lower part of the bowels. These are disposed of in two ways. *First:* Combine fluid extract of ergot, one teaspoonful; salicin, ten grains; water, half pint. This mixture is to be applied with a syringe, and retained as long as possible. The *second* mode is as follows (all to be carefully done): Take a glass mortar, clean and dry; put into it ten grains of the nitrate of silver in crystals. Then add sugar of milk, forty grains. This should be put into thirty capsules, or near that number, so that the patient will get about one-third of a grain of nitrate of silver in a capsule. One of these capsules may be given once every day and more than that, if they can be taken conveniently. Some will take three capsules in a day; but the effect must be watched very closely, and that is burning of the stomach if too much is taken. These remedies together with the use of thickened milk above described will generally cure the disease, unless the patient is dyspeptic; in which case the Fever Powder No. Three and the dyspeptic pill (see Section 25) should be used. Care as to diet is needed as also the avoidance of all exposure and hardship. And generally all rational hygiene should be observed.

*Sec. 75. An Extreme Parasitic Case.*—In other pages I allude to the germs in fevers and other diseases, and confirm this theory by reference to the parasite in the itch, small-pox and trichinæ. I do not undertake to explain the mystery of the parasite. It is enough to know that it exists and it is the business of the intelligent physician to combat it with all the resources within his reach. A striking illustration of parasitic power, once came under my observation that will remind the reader of Herod who "was eaten of worms and gave up the ghost."

A union soldier came to me greatly troubled by little

round worms, of which his rectum seemed to be full. Upon inquiry I learned he had suffered ten years with diarrhea contracted in the war. Ulcers formed in the lower part of the bowels. He suffered great pain; and was sorrowful, gloomy and despairing.

I combined some castor oil with turpentine, three parts of the former to one of the latter. The dose was one teaspoonful, two hours apart for twenty hours. Then the Fever Powder No. Three was administered. In the course of two or three days there passed thousands of little worms called *ascarides*. They are very small, but can be seen by the naked eye.

I directed him to live entirely on boiled flour and milk. He partook of this so ravenously as to excite the criticism of his friends.

I prepared also an injection: Fluid extract of ergot, two ounces; fluid extract of phytolacca, two ounces; and salicin, one half ounce. This injection was used three times a day. When this treatment had been continued some two weeks, he used only Fever Powder No. One, and the injection once a day. When he became constipated resort was had to one dose of oil and turpentine. By careful perseverance, the ulcers were healed, the worms disappeared and he gradually became robust.

*Sec. 76. Spinal Disease.*—The various diseases of the spine should all be treated upon the general plan of overcoming pain, relieving congestion and controlling irritation. The nerve tonic (see Section 19) will always be found valuable in these cases, and should be taken between doses of the alteratives, which will be found important, according to the various conditions of the patient as set forth in Chapter III, where the use of these alteratives is described. By observing the effect of the remedies the patient can determine when and how long the remedies should be intermitted.

There is one important physiological truth that should be remembered, and that is that nerves have the power to transmit morbid effects. For example: It is well known

that inflammation or irritation of the sciatic nerve, near its origin in the spinal column will produce many and varied forms of suffering along the whole course of the leg and throughout all the ramifications of this nerve in the foot. This is sometimes mistakenly called rheumatism.

In the extreme pain of the disease called *sciatica* the nerve tonic is valuable. It has a marked tendency to lessen the amount of suffering in any given time. Also the liniments described in a chapter of this volume will be beneficial. In addition to what is there said, I will add that small blisters, along the course of the nerve from the hip to the knee are advisable. These may be repeated, possibly once or twice. Also it is indispensable that the patient take at night a full dose of Fever Powder No. One. But if this is continued long it will be necessary to cease the remedy gradually, as it is unnecessary severity to suddenly break off the morphine habit. I recall the case of a young lady who acquired this habit in the treatment of malignant rheumatic fever. When the time came to wean her from the morphine, I commenced with thirty drops of laudanum, and gave twenty-eight drops the next day, and so on down, two drops less each day. On the fifteenth day she wanted her final two drops as badly as the thirty drops at the beginning of the process. But it is a curious fact that on and after the sixteenth day she desired no more opiates.

*Sec. 77. Sick Head Ache.*—A class of nervous women are afflicted with chronic headache, especially what is called sick headache. This is best relieved by the Emetic Mixture. But where this is dreaded, Fever Powder No. One may be used in its stead. Yet much better results can be attained by giving the Emetic first, and the powder afterwards.

In that form called nervous headache, where life is in danger by the extremity of the pain, and the patient for idiosyncratic reasons cannot take the powder, on account of the morphine it contains, the free use of quinine and elixir valerianate of ammonia will often prove successful.

But in most cases the powder is the best remedy. When the patient perceives that the malady is approaching, she should take the powder before the pain is established, put her feet in hot water, applying cold water to her head at the same time; and a mustard plaster, wet with camphor along the spine and weak points will be found useful.

Sometimes this and other pains arise from *uterine disturbance*, monthly irregularities and monthly suppression, by wet feet and other exposure at the monthly period. In such cases in addition to the above treatment, the dyspeptic pill and Alterative No. One will be found valuable.

There are, however, some scrofulous subjects that require the Alterative No. Three for a long time. This is especially true, if there is pain and soreness in the region of the uterus or any of the organs connected with it.

In all that class of cases connected with uterine or ovarian disturbance there is a remedy that sometimes exhibits special virtues. It is the fluid extract of *cypridium pubescens*. The dose is half a teaspoonful, three times a day. It will not interfere with any other remedy. I have known it to be valuable in the treatment of nervous women; and on one occasion it was useful in an epileptic fit. And it is an important remedy in all grades of female spasms, from the slightest to the greatest, even in hysterio-epilepsy, where the head of the patient is sometimes drawn down to her heels.

The most *universal forms of female weakness*, are pain and weakness in the small of the back, and in the region of the ovarian glands or soreness in the uterus. In these cases in addition to the dyspeptic pill and the Alteratives Nos. One and Three, counter-irritants on the weak point in the back or any part of the spine will be useful.

One of the best of these counter-irritants is the plaster described in Section 23. It should be used in the manner there described.



## CHAPTER XIV.

### CHRONIC LOCAL DISEASES—CONTAGIOUS.

*Sec. 78. Syphilis.*—This is a disease communicated only by contagion. At first it is local, afterwards, it becomes general and constitutional. The first symptom is a small round ulcer, known as *cancre* at some point on the generative organs. Soon it presents the appearance of a small round hole, as if it had been bored by a gimlet. Soon the edges are elevated and thickened and made more solid than the healthy skin. The tendency of this little round hole is to heal in the course of a month or two.

This small sore is the index of the greatest catastrophe that ever afflicts men and women of this generation. It is the precursor of permanent disease of the skin and blood, and destructive action in the bones, chronic sore throat, diseased eyes, diseased glands, and a specific action in certain glands resembling tuberculosis.

Some weeks after the infection, an eruption comes on the skin resembling measles. This is sometimes slight, sometimes exceedingly severe, giving rise to great torment from burning and itching. After some weeks the eruption disappears and the victim then enters upon a long-continued course of ruined health. Afterwards there is scattered over his body, spots resembling ring worm, and numerous other appearances. These are all included in the generic term syphilidea. Many times these spots spread, forming putrid ulcers hard to heal. And if a hundred ulcers have been cured, a new one can appear at any time.



This disease also attacks the bones; solid lumps will be found on the shins, called nodes. Ulcers sometimes form inside of the skull affecting even the brain and the patient becomes insane or an imbecile.

In the treatment of this disease the small round ulcer first above described must be destroyed as soon as possible, by the free application of sulphuric acid or nitric acid. Then the sore must be healed by Salve No. Two or No. Four. It should be remembered that the name of this ulcer is *chancre*, a name that distinguishes it from *chancroid*, of which we will speak hereafter.

As soon as the disease is discovered the patient should commence with Alterative No. Three, a teaspoonful three times a day. There should be very few intermissions in the course of the first year. After that it would be sufficient to take it half the time. I would also at the beginning of the treatment use blue mass, to the extent of slight salivation—the dose being about the size of a pea. During the administering of this remedy, several free doses of salts should be given, in the course of three or four days. The salivation can be healed in a few days with the White Oak wash.

In addition to Alterative No. Three, there should be given a part of the time Alterative No. One and No. Two. It should be so arranged that each of these alteratives would be given alone. For instance, one might be taken in the morning, one at noon, and the third at night. In no case should the patient take three doses of each in the same day.

When the eruption on the skin first occurs it should be treated with a mixture of sulphate of iron, one teaspoonful, and vaseline four ounces. This compound should be rubbed all over the patient once a day for three days, and it should not be washed off until three more days have passed.

Great care should be taken not to apply rain water, containing putrid material to this surface or any other.

Moderately pure rain water may be used if it is boiled just before using. The boiling destroys all the germs, which the water contains, whether they be cryptogamic or zymotic. The addition of surgeons soap renders it completely antiseptic. In the first washing after the ointment is used vinegar is preferable, for the iron is antagonistic to the soap. In treating the ulcers Salve No. Three is valuable, as stated in Sec. 17; and so is the White Oak wash, and also the Zinc wash.

*Sec. 79. Chancroid.*—This disease is separate and distinct from the chancre. It is characterized by a superficial ulcer that has no resemblance to the round hole of the chancre. It spreads over the surface, indefinitely, while the chancre does not. But mainly, the chancre poisons the system, while the chancroid does not. These ulcers can generally be healed by the White Oak and Zinc washes, and the application of Salve No. Two or Four. Again while chancre is benefited by mercury, chancroid is made worse by it. Chancre brings on eruptions and the train of evils described in the last section, while chancroid has no such results. Both of these diseases, however, may produce swellings in the groin. These swellings are called *buboes*, and other names. They form abscesses which must be cut open and poulticed for a few days, with comfrey and flax seed; and then healed by the salves and washes as other ulcers.<sup>1</sup>

The primal ulcer called chancroid is healed by the washes and salves as other ulcers. In obstinate cases the surface may be lightly touched with the nitrate of silver. If I should find an ulcer that would not otherwise heal, I would apply the Salve No. Three. After that is used about ten days, I would again resort to Salve No. Two and No. Four, and the White Oak and Zinc washes. These washes are described in Section 68.

*Sec. 80. Gonorrhea.*—This like the two foregoing dis-

<sup>1</sup> See note to Section 81, for a suggestion as to the value of sugar of lead externally applied in the treat-

ment of the original ulcer in chancre and chancroid.

eases is communicated only by a specific virus. It is characterized by purulent discharge from the urethra and burning pain and smarting in micturition. Great care should be taken in the progress of this disease to avoid taking cold; for this frequently brings on gonorrheal rheumatism, a very formidable disease.

In the treatment of this disease, the patient should first take a full dose of salts, avoid all stimulants and all hard work, and use the lightest diet. He should at once use the *Gonorrheal Mixture*, which is prepared as follows: Balsam copaiba, two ounces; fluid extract gelsemium, one ounce; fluid extract phytolacca, one ounce; sweet spirits of nitre, one ounce; compound spirits of lavender, one ounce. The bottle in which this is to be kept should be carefully corked; and it should be thoroughly shaken before using. The dose is a teaspoonsul three times a day which may be increased or diminished according to the dizziness. It is well known that gelsemium will produce temporary blindness and dizziness, if taken too freely. After taking the mixture for some days, if it does not produce dizziness, gelsemium should be gradually added until it reaches that point.

In the meantime a wash may be prepared, by dissolving forty grains of quinine in a pint of water. This is to be thrown into the urethra with a syringe. This may be done once a day or oftener; but not until the mixture has been used one week.

If these directions are followed, and there is general good behavior, mild diet, moderate work or exercise, and the diseased organ is kept clean by frequent bathing in pure cool water, the patient will get well.

But if he is unruly and vicious, complications will arise, other diseases be contracted and in the end he will die as the fool dieth.

*Sec. 81. Scabies.*—This disease is commonly known as the itch. It is only contracted by coming in contact with the contagion. The reader will find the nature and

treatment of this disease, discussed under the head of itch ointment in Section 27.<sup>1</sup>

<sup>1</sup> The sugar of lead, contained in this ointment is the enemy of all infusorial life. It has even been found effective, when used as a wash upon the original sore of chancre and chancroid.

## CHAPTER XV.

### SUGGESTIONS IN OBSTETRICS.

*Sec. 82. Special Conditions of a Woman With-Child.—* The health of a lady in this important period of her life is sometimes impaired. The headaches, pains and weaknesses, incident to nervous women have already been sufficiently discussed in Section 77.

A notable feature of these cases is *indigestion*, which is a symptom of her condition. It is evinced by burning in the stomach and other tokens. The treatment in such cases is the dyspeptic pill, and the occasional use of Fever Powder No. Three, commencing with very small doses and gradually increasing. This treatment will also overcome *constipation*.

We now come to the most distressing symptom of the condition involved, called by medical writers the *vomiting of pregnancy*. Though this is often slight, yet we find every grade from the slightest to the other extreme which destroys life. As to the majority of the light cases, nothing is needed, except the treatment for dyspepsia above mentioned.

For the alarming cases there is one remedy of great value; and that is the nitrate of silver capsules, prepared in the manner described in Section 74 for the treatment of chronic diarrhea. One of these little capsules should be given three times a day. In the meantime the bowels should be kept loose by a syringe injection of warm water. Occasionally there may be a hypodermic injection of mor-



phine over the stomach once or twice a day, unless the idiosyncrasy of the patient precludes it.

In addition to all this, considerable counter-irritation is needed on the stomach and on the spine.

The chief thing in this form of suffering is to gain time and prevent starvation. Hence there is great necessity for finding some kind of nourishment that the patient relishes. If it is thrown up, but the craving continues, she should persist, and eat small quantities every two hours, and it will soon remain on her stomach. By being careful as to quantity of food, a cure will soon be affected by the aid of the little capsules, that can be diminished in size if found necessary.

We sometimes meet with *morbid mental conditions* in a patient of this class, in which she is the victim of imaginary evils and often exhibits a strange perversity. The friends should meet this state of things with the gentlest courtesy and persistent kindness;<sup>1</sup> never refusing her anything that is proper to be granted—always being careful to give her the article of food she craves, without delay. The observance of these precautions on the part of an intelligent husband will be prompted by love, and be a slight price to pay for the joy and honor of fatherhood, and will never be regretted.

Another important item is to guard against disagreeable sights and sudden frights, and thus avoid unfavorable *prenatal influence*, upon the unborn child. It is now well settled that an unexpected catastrophe to the mother may subject the child to prenatal marks and effects. On the other hand it will have a happy influence upon both mother and the future child if relatives, friends and neighbors bring the patient little presents, or tokens of interest with kind demonstrations and speak hopefully of the coming ordeal.

She should have a select picture of some beautiful face hanging on the wall, where she could often see it.

She should not be coaxed nor even requested to do

<sup>1</sup> See Alathiasis Sec. 2, Note 2.

anything she does not desire to do and all animal passions should be avoided.

As the full time approaches she should have help to do her housework and avoid heavy work such as washing and scrubbing.

*Sec. 83. Parturition.*—When *labor pain* is actually present the patient should be taught that to go slow and gain time are important factors in her case. It is not the most rapid and violent cases that have the best ending.

In cases that are manifestly difficult, the patient should take enough tartar emetic to produce slight vomiting. Then if *dilation* is not completed she should take enough morphine to quiet her, and get some sleep if possible. As soon as the effect of the morphine is passed, commence with small doses of fluid extract of ergot, (say twenty drops every half hour) until there is marked increase in the labor pains. If these are apparently in excess, a small dose of morphine may be given again. All these directions refer to unusual cases and first cases. Probably nine-tenths of all the cases require nothing but to let nature take its course, giving the patient what she craves in the way of food and drink, and treating her kindly, considerately and encouragingly.

As soon as *child-birth* has occurred, if the umbilical cord is wrapped around the neck of the child, it should be removed immediately. If pulsation is felt in the cord wait a minute or two, until the babe is able to move vigorously, then tie a piece of cotton string around the cord, tightly, three inches more or less from the navel. Then the cord is to be cut outside of the string, with a pair of sharp scissors. Then the infant is handed to those who will properly care for it, and after waiting a few minutes the placenta is removed. This is done by slight traction of the cord, while the patient presses her sides forcibly together and bears down firmly. A little waiting and a little effort will succeed in all cases, where the placenta are not adherent; in which case it is removed by the introduction of the hand. Then the bandage is applied around

the patient, pinned moderately tight. She is carefully washed with warm water that has been just boiled. All stained garments are removed and daily afterwards. Often fill the room with the vapor of burnt coffee. The patient should lie as still as possible for at least ten days; and after that learn to sit up gradually.

If within the first ten days the patient takes cold she may have *puerperal fever*. This is ushered in by a chill the same as all other fevers. No time should be lost. She should commence with the Fever Powder No. One, taking it as freely as her system will permit. As soon as she is brought under the effect of this remedy, then veratrum should be used carefully, so as to produce as little vomiting as possible. The swelling and pain will disappear as soon as the veratrum takes effect. A very few days of this treatment and the removal of all clots with the aid of hot water and a syringe will bring the fever to an end. The hot water should contain one grain of corrosive sublimate to a quart of water.

Certain adjuncts will also be of advantage as follows: Give the patient sugar-coated asafoetida pills of about the two grain size from one to three times a day; also the elixir valerianate of ammonia, a teaspoonful three hours apart. The red colored flowing generally ceases, when the fever commences. These adjuncts aid in bringing on the return of the red-colored flowing, a fact, which is of the utmost importance; for it must return to avoid extensive inflammation of the parts and septic peritonitis. Sometimes it returns with a pale color, instead of a red. This is better than nothing and should be promoted as much as possible. It should be stated plainly that unless some kind of flowing is established inside of ten days the patient will die.

During the ten days the patient is confined in bed as above mentioned she should have any kind of food she desires, except milk, and the utmost caution should be taken to prevent the perspiration from being suddenly stopped. This has killed many patients. The following

case that occurred in my practice will illustrate this point. The patient was frail and delicate. Soon after the child was born the patient was taken with fever, and after a struggle of several days, I succeeded in controlling it. But a few days later, again came fever, pain and swelling. Upon making the most dilligent inquiry, I could get no knowledge of the cause of the patient taking cold the second time. But being suspicious of the conduct of a hired nurse in charge of the case, I asked the sister of the patient to watch the nurse during the night. Soon I learned that this creature had tossed all the clothes off of the patient, covered with perspiration, got her out of bed in the middle of a cold winter night, when the fire had run down and the room was cold, and then rubbed cold water on her freely, while she was in state of perspiration. The inevitable result followed: A violent chill and rapidly increasing fever and fatal pyæmia. In a few days the patient was dead in spite of all my efforts to save her. In fact she was killed either through the malice or ignorance of the nurse. There was certainly some malice in her procedure, for she was at least guilty of the *sin of presumption*; for she assumed to act where she at least had no adequate knowledge.

*Sec. 84.—Local Disturbances, sometimes following Child-Birth.*—There are certain troubles of a local nature to which this class of patients are liable, that we will now briefly consider.

*First: Gathered Breast.*—This abscess of the mammary gland is the result of taking cold. It generally commences with a chill, considerable fever ensues, the breast swells rapidly, becomes very painful and in a few days purulent formation is found in the gland. After several days more it *points* at some part of the surface, breaks and runs out. The better practice is to lance it.

*Phytolacca* is the important remedy in this disease. The Creator has placed in this single plant the curious and mysterious power, as we have seen all through this volume, of overcoming certain formidable diseases. It is

the common *poke root*, growing abundantly in Pennsylvania, Ohio and Indiana; and can easily be cultivated in Iowa. The preparation used is the fluid extract and is sold by all pharmacists. This powerful remedy if used soon enough will prevent the inflamed breast from gathering or forming an abscess. I have known a number of cases where this remedy was used alone with surprising success. But it is not wise to neglect other remedies useful in the same case. Fever Powder No. One should be used freely, veratrum should be used lightly, and the phytolacca should be given, a teaspoon half full, three hours apart. At the same time rub some of the fluid on the swelled breast. The reader may rest assured that every case of this kind will be cut short by this treatment, and the patient escape the severe train of symptoms.

The foregoing treatment relates to the case before the breast has gathered and breaks or is ready to lance. After the breast gathers, the treatment and importance of the disease will be best set forth by the recital of the history of three cases as follows:

(1) In this case the child was four days old. The mother took cold, and swelling and pain in the mammary glands, resulted as usual in such cases. The physician in charge attached no importance to it and gave it no treatment. She suffered great agony, and an immense abscess was the result, which broke out in several holes, the pus smelling disagreeably and partially escaping. Soon the other breast gathered with the same sad results. At the end of two months I was engaged to treat the case. She was greatly emaciated, and her breasts a sorrowful sight.

After opening some of the collections to let the matter out, I applied the poultice of flax seed and comfrey six days; gave her freely of the Fever Powder No. One; also of the Alterative No. Three; adding occasionally a dose of phytolacca by itself.

Under this treatment she continually improved. In a month the holes had all disappeared. Youth and a vigorous constitution triumphed and she came out in fine health.



(2) In the second case there was presented rapid malignant mammary abscess. I was called into the case at the end of six months. A number of abscesses had formed in both breasts. She was greatly emaciated, coughing severely, apparently sinking into consumption. It was a pitiful sight.

I spoke encouragingly and told her that she would begin to improve at once.

I applied the poultice as in the other cases, always keeping it cool, gave her fever Powder No. One freely; kept the bowels loose with salts; meanwhile administering Alterative No. Three, a teaspoonful three times a day—giving some additional *phytolacca* from time to time. In two months the large cakes disappeared, and the large holes filled up. At the end of another month, only some scars remained to remind her of her agony.

(3) In the third case I was called after the breasts were inflamed but before the abscesses could be formed. The patient had high fever, and her breasts were greatly swelled and very painful. I treated her with the following mixture: Fluid extract of *phytolacca*, one part; fluid extract of *gelseminum*; and *laudanum*, each one half part; and elixir valerianate of ammonia, two parts. Of this the patient took a teaspoonful every hour, until quite dizzy. In the meantime some of the fluid was as often, rubbed on her breasts; and also a cool poultice of flax seed and comfrey was applied, not allowing it to get hot at any time.

As soon as the patient became dizzy as above mentioned, she was given the fluid extract of *veratrum* in doses of ten drops, three hours apart until she vomited. In three days the swelling disappeared.

The treatment set forth in this Section will also cure *plegmasia dolens* (milk leg,) a form of suffering that attacks a woman in child-birth, when the milk does not appear, or disappears, after having been present. An account of the successful treatment of an extreme case of this kind is given in the ninth section.

## CHAPTER XVI.

### CERTAIN DISEASES OF WOMAN.

*Sec. 85. Prefatory.*—The topics of this chapter might properly have been distributed among various other chapters, in their proper connections in this volume. But they are germane to obstetrical questions and are, therefore, reserved for this chapter, as supplemental to the subjects of the last chapter.

At the beginning of this discussion, it should be said, generally, that the uterus—the organ under consideration—is one of exceeding vitality. Its connection with the whole nervous system is wonderful. There is no function of the physical organs of woman that may not be perverted or impaired by uterine disturbance.

*Sec. 86. Acute Inflammation of the Uterus.*—The whole of this organ may be inflamed; or some portion of it may be inflamed, without involving the remainder. There are various causes of these inflammations, two of which are chief: (1) Taking cold in the womb; and (2) retention of clots inside of the womb, a short time after child-birth.

In relation to this latter cause, it should be explained that these retained clots produce formidable mischief, for the reason that, *when a putrid substance, remains in contact with an absorbing surface, the putrescent material is taken up by the venous capillaries and thus enters the blood, and produces inflammation and disease.*

Three days after the child is born, if there are retained clots, the mother though free from suffering, is suddenly

struck with a chill. Severe pain manifests itself; rapid swelling; increasing heat; pulse increasing; and if not properly treated death ensues in three or four days. These cases, however, can be cured if properly treated, as the following incident will show:

In this case the child was five days old when the lady was stricken with the pyæmic chill, at which time I was first called to see her. I gave her a half teaspoonful of veratrum, and stood by with laudanum in my hands awaiting results, vomiting commenced in two hours. I then gave her (to stop the vomiting) a half teaspoonful of laudanum, and half of a glass of brandy, mixed with sugar and water. Suddenly there was a free flow of blood, with the discharge of numerous clots, and the swelling disappeared. I then gave her the Fever Powder No. One three hours apart, with ten drops of veratrum half way between, until it became necessary to lessen the dose. The swelling never returned; neither did the pain. The red flow continued properly. In a few days she was convalescent.

The fluid extract of gelseminum and the fluid extract of valerian are valuable adjuncts in these cases. A single dose of calomel in the beginning of the disease is of large benefit. I sometimes use pills of asafœtida, sugar-coated.

*Sec. 87. Chronic Irritation of the Mucous Membrane of the Womb.*—This disease is much more likely to occur in scrofulous and tubercular families; but in others it may be brought on by carelessness in *taking cold* at the time of the monthly period.

With the younger class of women this kind of carelessness produces a more rapid inflammatory action; the morbid processes may extend to the ovarian glands. Purulent collections may form; these may escape through the fallopian tubes into the womb, or local peritoneal inflammation may ensue and the escaping fluids pass down behind the womb, and collect in the cul-de-sac of Douglas. Here it may burrow for a time, and finally break its way into the rectum or bladder, or pointing inwardly may be cut open.

In general it may be said that the course of this class of affections is (1) Inflammation of the tissues; (2) Purulent formation; and (3) escape or non-escape of the purulent matter. If it escapes into the cavity of the body, circumscribed peritonitis will ensue, which extending more or less rapidly becomes general acute peritonitis. These cases will soon result in death unless properly treated. Many have been saved, however, by an early evacuation of the matter aided by Alterative No. Three used liberally, and Alterative Nos. One and Two, occasionally.

In the progress of such cases chronic ulcers may form. These may be malignant or non-malignant. If the former, death ensues. They may be inside of the womb or outside of it, and if non-malignant, they can generally be cured.

Often the ulcer is located on the neck of the womb, and is made visible by the aid of a speculum.

In the treatment of these cases the patient should take every night one dose of Fever Powder No. One; also Alterative No Three, regularly, three times a day, and part of the time Alteratives No. One and Two, but not at the same hour. Beyond all this the patient should take the fluid extract cypripedium pubescens. The dose is a half teaspoonful three times a day. It should be combined with a little sweetened water.

When these complaints occur in dyspeptics the utmost caution must be observed to avoid mischief to the stomach with drugs, food or drink. In such cases some of these remedies may be set aside, if much burning in the stomach results from their use, and resort should be had to the dyspeptic pill and Fever Powder No. Three.

As to the local treatment of these ulcers, it should be noted that pharmacists sell prepared cotton, made antiseptic, through chemical process. A piece of this cotton, rolled up, small, with tape tied around the middle of it is to be saturated with a lotion (boracic acid, one part; glycerine, four parts and water eight parts, shaken together

in a bottle freely, and constituting a soothing lotion) and then pushed by the patient against the ulcers in the evening. It remains there until the following morning, when it is withdrawn by the aid of the piece of tape. This can be repeated as often as necessary.

The White Oak wash is used by means of a syringe in the morning and the Zinc wash in the afternoon. In cases of exceeding tenderness, or lack of fortitude on the part of the patient, this wash must be diluted with clean water.

In rare and obstinate cases these ulcers, with the aid of the speculum may be touched with the nitrate of silver wash, with a swab.

If these nervous sufferers are treated kindly and considerately they soon exhibit a surprisingly improved mental condition.<sup>1</sup> They may be seen each day, gradually rising out of a state of gloom, depression, moroseness, even ferocity into an agreeable and peaceful state of mind.

But in the absence of kindness and proper medical treatment many of them sink away into insanity and the asylum.

*Sec. 88. Leucorrhea.*—This disease is commonly called *whites*, on account of the pale-colored fluid discharged. It may degenerate into a yellowish or greenish color, where this discharge is partly purulent. Some portion of this discharge may come from the womb itself, but its chief origin is in the vaginal walls.

This disease should be treated substantially as the ulcers in the neck of the womb, described in the last section. Also another wash may be used, and that is a solution of chloride of zinc, ten grains in a pint of water. But all these washes should be made weaker or stronger, according to the amount of smarting they produce.

*Sec. 89. Prolapsus Uteri.*—This disease, commonly known as falling of the womb, presents every degree from the slightest to extreme cases. It is generally connected with leucorrhœal discharge and often with uterine ulcers;

<sup>1</sup> See Alathiasis Sec. 2, Note 2. Also *Ante* Sec. 82, Note 1.



and also urinary troubles. In this last case urination is limited and strained, or accompanied with a sense of burning. This is owing to the mechanical pressure of the womb upon the neck of the bladder.

Sometimes there is displacement of the womb—the upper end being turned over in some direction, the womb assumes a horizontal position, instead of the natural perpendicular position.

To correct these troubles, there are many supporters, bandages and appliances, sold by pharmacists, who will explain their mode of use.

The medicines to be used are the same substantially as in the uterine disturbances, already described: The occasional use of Fever Powder No. One; the free use of Fever Powder No. Three; and the moderate use of the dyspeptic pills; also Alterative No. Three carried to a sufficient extent; but above all the persistent use of Cypripedium—a remedy that God has most manifestly designed for all forms of uterine disturbance.

If the patient is restless and sleepless, at night, she should take one tablespoonful of Alterative No. One, on retiring. If this does not suffice, pills of mono-bromate of camphor may be used. Agents such as these are preferable to morphine on account of the danger of the opium habit, involved in the use of the latter drug.

It should be remembered that sufficient sleep is here of great value, in restoring the lost equilibrium of the nervous system. And anything that tends to wakefulness, such as household cares and worry of any kind should be avoided.

Perhaps the most important fact connected with prolapsion outside of fatigue and weakness is that the uterus is increased in size and weight. It will be observed that the persistent use of Alterative No. Three has a marked tendency to reduce both the size and weight of this organ. In addition to this the iodide of potassium is valuable. One ounce should be dissolved in a pint of water, kept

carefully corked. The dose is a teaspoonful three times a day.

It should be remembered that in the use of any of these remedies if the stomach is weak or dyspeptic it is well to delay for a time, and reduce the size of the doses until the patient can take the given medicine without too much disturbance in the stomach.

*Sec. 90. Amenorrhœa.*—The Creator has ordained a mysterious monthly flow, serving excellent physiological and spiritual purposes. Like all others this function is liable to be assailed by disease. When the catamenia is arrested or stopped by exposure, wet feet, taking cold or any other untoward cause, the disease is known as *amenorrhœa*.

Many women are careless about these exposures, when the monthly period is present. So also in tubercular families, and in all weak constitutions, taking cold at any time may be the means of suppressing the menses.

Many and varied inflammatory processes are produced by this monthly irregularity or suppression, and there is a variety of nervous disturbances, involving extensive pain, which may afflict the subject.

As to the relief in such cases, it is manifest that it consists mainly in re-establishing the lost function; *i. e.* the menses must be restored.

Many girls, just turning into womanhood have been brought to ruinous disease by refusing through pride or false modesty, to admit the deficiency or suppression of this flow, insisting that they were regular, when the practitioner knew to the contrary. Many cases are seen, where there is a slight appearance of the monthly red color, barely enough to keep the patient alive, but not enough to prevent the fatal prostration of the nervous energy. In a word then, this flow must come once a month; must be sufficient in quantity; and red in color. If it is colored black, serious loss will be incurred. Generally, there will be important pain at or near the day of the month that the flow should appear. When this is the case remedies

should be given to prevent the pain. As a rule nothing is better than one or two doses of Fever Powder No. One. Also the following compound is well adapted to such cases: Fluid extract of gelsemium, one ounce; morphine, four ounces; sweet spirits of nitre, one ounce; elixir valerianate of ammonia, two ounces. The patient can take from a half to a whole teaspoonful of this mixture, and repeat as often as the effect of the morphine will allow, until relief is obtained.

In the effort to re-establish the monthly period, much attention must be given to hygiene in all its forms; to dyspepsia, constipation and all local pains. Sometimes also torpor of the liver exists, which must be remedied. In one case of this kind I prescribed iodide of potassa—one ounce, being dissolved in a pint of pure water. The dose was a teaspoonful three times a day. In addition to this a blue mass pill as large as a pea, was taken every night, being careful to stop if any tokens of salivation arose. Subsequently to this the patient took a few of the dyspeptic pills, the free use of Fever Powder No. Three and the counter irritating plaster on her back. The patient came out of her trouble strong and robust.

The reader will kindly remember that the recital of this and other specific cases, is not done in the spirit of self-glorification, but as *object lessons* of the subjects involved; and for the further purpose of recognizing the wondrous power of God, as exhibited in remedies, and leading the afflicted who may read this book, to such recognition, and the blessedness that comes from it.

THE END.







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